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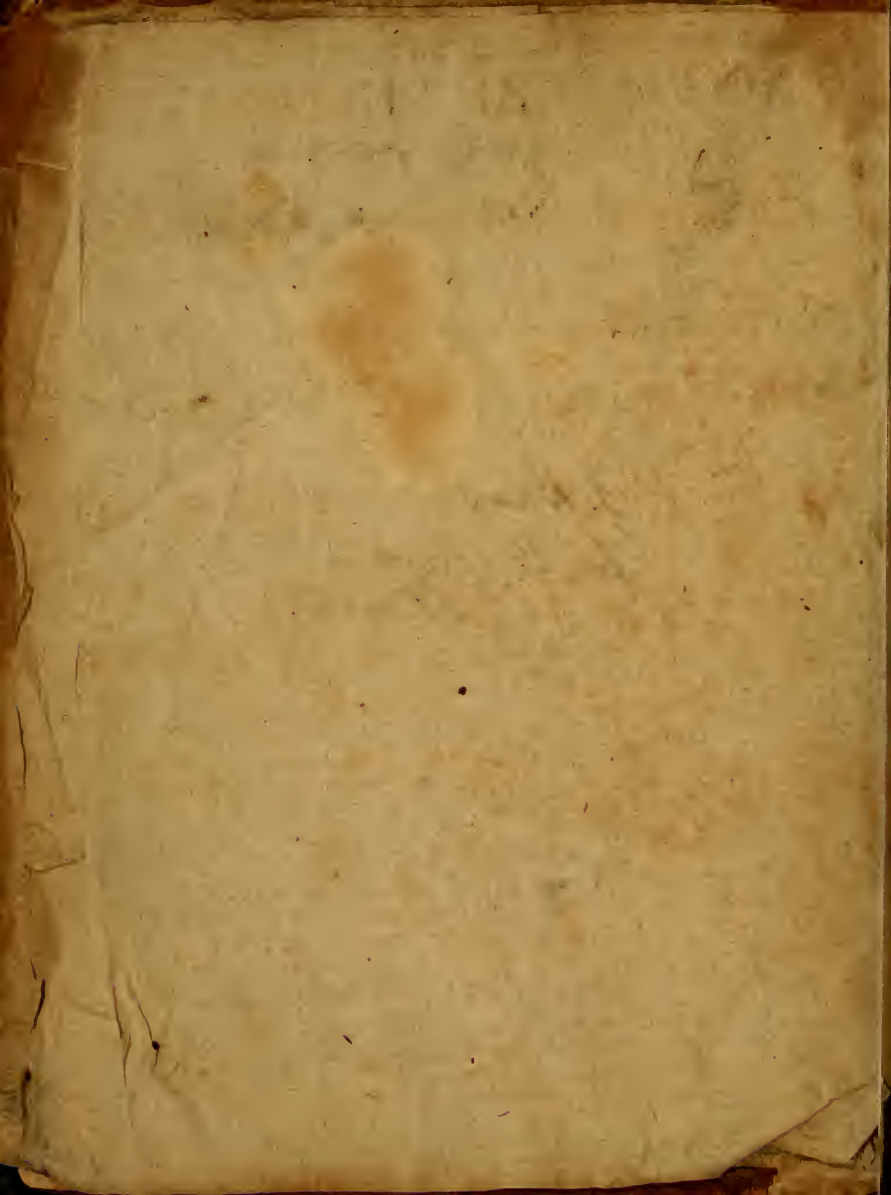
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1822

C. G. Brewster
from his cousin
A. Brewster.



PROTESTERS VINDICATED:

OR, A

Just and Necessary Defence

OF

PROTESTING against, and WITHDRAWING from
This National Church of Scotland;

On Account of

Her many Gross and Continued DEFECTIONS.

More Particularly,

Her APPROVING of, and GOING into the LEGAL ESTABLISHMENT of the PRELATICK CONSTITUTION of ENGLAND.

The Generality of MINISTERS Swearing, in the Oath of ABJURATION, to Maintain ERASTIANISM, PRELACY, and *English* CEREMONIES.

Non-Jurants Joining with Jurants, Judicially Approving that Practice to be free of SCANDAL.

The Church's Establishing TYRANNY in Government, against all who will not join in Communion with her, and Approve her PRACTICES without Redress of GRIEVANCES.

WHEREIN

These and several other CAUSES of WITHDRAWING, are *shown to be justly* Chargeable on this CHURCH, Demonstrated to be contrary to the WORD of GOD and Reformed PRINCIPLES of this Church, and Just Grounds of WITHDRAWING, and Setting up JUDICATURES distinct from her; and the Objections of Jurants and others fully Answered.

JER. XV. 19. *Let them return unto thee, but return not thou unto them.*

JUDE Ver. 3. *Earnestly contend for the Faith, which was once delivered to the Saints*

JOHN AND NEOLAND DEDICATED

THE NATIONAL CHURCH OF AMERICA

An Epistle to the READER.

CHRISTIAN READER,

CUSTOM has made it Fashionable, that I should salute thee, e're thou enter on the following Sheets; and I have two or three Things to inform thee of, which I think may not be unnecessary to be proposed, for thy more clear understanding my Design therein.

In the first Place, I would have it considered, That not Choice but Necessity, has drawn me forth into this Field. I'm sensible the Theme will look a little odd in the View of a great many, who, because they either never saw, or never allowed themselves seriously to think on Better Times, than these Deplorable Days of ours, are perfectly pleased with the present State of Things. What? A JUST AND NECESSARY DEFENCE OF SEPARATION FROM THIS NATIONAL CHURCH? Who will separate from a Church so Orthodox, so famous thro' the World, for sound Principles that her Parallel cannot be found among the Churches that are called REFORMED? This Prejudice against the whole, the very TITLE, may suggest: But I only deprecate, (with the Poet) That I be not condemned before I be understood. My Design is so far from Vilifying the Church of Scotland's Reformation, so far from Pleading a Separation from Her TRUE and ANCIENT PRINCIPLES, That I dare safely say (without Disparagement to any) she is that National Church, which, among all the Reformed Churches, may justly claim the Preeminence, for Soundness of Doctrine, Purity of Worship, exactness of Discipline and a Government, exactly adjusted to the Pattern showed on the Mount. A Church honoured with much of GOD's Presence, beautify'd with many Glorious Lights, and Eminent Instruments of Reformation, a Church upon which the SON of GOD has bestowed a peculiar Measure of Zeal in her Ministers, Holiness in her Members, and Beauty in her Constitution and Administrations. What then, may some say, own all this, and yet plead for Separation from this Church, so Honoured, Dignified and Adorned? This is a Matter of the utmost Surprise! And, I own, it would be so indeed, had this Church maintained her former Purity: But as the Corrupting of the best Things is worst, so the Falling of this Church from her once attained Purity and Glory in Reformation, is one of the saddest of Falls. And tho' a great many, who have voluntarily involved themselves in this lamentable Defection, are so hardened in their Courses, that no Argument is sufficient to convince 'em of their miserable Fall; yet whose Impartially,

An Epistle to the READER:

and without the Biass of ordinary Prejudices, views the miserable Declining of this National Church, cannot chuse but own, That the Crown of Beauty and Perfection, is sadly fallen from our Head, by our Lukewarmness and Indifferency in GOD's Matters, our Yieldings and Faintings in these Things which our worthy Ancestors judged worthy of their dearest Lives, to maintain, and their most precious Blood, to seal and consecrate them to Posterity.

But so it is, now of a long Time, this Church hath been declining from her pristine Zeal and Purity; and to gain an unworthy Ease, these who were set on the Watch-Tower, have yielded to the Encroachments from Time to Time, made upon the Prerogatives of the LORD JESUS, and freedom of His Courts and Officers; and the Witnessing and Contending Party, whom the LORD has in the several Periods, both of the late Suffering, and of the present Peace, stirred up to bear Testimony, and in their Stations to contend against these Declensions, have been so far from Prevailing to get Things bettered, that they have been slighted and despised, and the Prejudice of the Meanness of their secular Condition, has made their Humble and Just Pleadings, Grievances, Declarations and Protestations, to be disregarded, and the external Grandeur of the opposite Party, has encouraged them to go on in their continued Defection from our National Reformation. And now that Things are thus carried on by a Party, who have Power and Authority on their side, and have refused to be won by the continued Arguments, Pleadings and Witnessings of their Brethren, what is left, but that they in their Stations and Places, adhering to the Ancient Reformation, endeavour to carry on their Testimony, for the Exoneration of their Consciences in the Sight of GOD, and Transmitting true Reformed Religion pure to Posterity, in a Way separate from such, as after all suitable Endeavours, refuse to be reclaimed, and gained to a vigorous Prosecution of our ancient Covenanted Principles.

To vindicate such, is the Design of these following Sheets; and the unjust Censures, and importunate Clamours and Banter of the opposite Party make it plainly necessary, seeing they treat all who WITHDRAW from, and PROTEST against them as SEPARATISTS from the true Reformed Covenanted Church of Scotland: And here the Impartial Reader shall have both the true Principles of this Church laid down, the Notion of Separation from these true Principles clearly stated, and a Convincing Demonstration of the Departures which that Party that arrogates the Name of this National Church, hath made from these Principles, and of the sincere Adherence thereto, that is designed and aimed at by the poor despised Handful they call SCHISMATICKS, that so the Judicious Reader may with the more certainty and facility Judge, which Side hath the truest Claim to that Odious Character.

As for the Performance it self, I shall not preoccupy, but leave it intire to the Reader's Judgment. I know 'tis the common Cant, that People of that Way, whose Adherence to Covenanted Principles I undertake to defend, have not a Mouthful of Sense, and far less Learning; and for me to claim either, might look like too much Arrogance; to say I have neither, would be but Self-flattering Affectation: but this I have to say in Favour of the Principles I go upon, they are no NOVELTIES, but the sound Principles

ciples of our Reformers; and I have all along endeavoured to support whatever I adventure to advance, with the Authority of the most Orthodox Divines, Criticks, and Commentators, that the Protestant Church has been blest with: So little have I trusted to my own Judgment in this Controversie. And whoever shall essay to refute what I have here advanced, he must remember, That it is not the Writer of this he hath so much to do with, as the Body of Orthodox Divines, and Confessions of the Reformed Churches. And till these are shaken and overturned, I judge the Main of this Cause safe.

I doubt not but some will undertake an Answer; but I desire it may be considered, That it is not snarling at Expressions, and loping Branches, that shall be reputed an Answer. Whoever will undertake it, let him fairly enter into the Merits of the Cause, and overthrow the Principles and Opinions of the Reverend Divines and Churches which defend it, else he does nothing: For, a meer Carping at Phrases or Method, however it may affect the Author; will never serve as an Answer to the Matter it self; and the Writer is perfectly easie as to his own, if the Reputation of TRUTH, in this Controversie, be safe.

The Author had not before his Eyes, in the following Sheets, either the pleasing of any Party, or advancing of any Secular Interest: And therefore his Aim has been (whether he has come short or not, must be judged of by others) to advance and defend the Interest of Truth in general; without adapting his Arguments to the smaller Differences among PROTESTERS themselves, which however some make a Handle of, to misrepresent their Common Cause; yet are not of that Importance, as to signifie any thing to weaken the Justice of That Testimony he pleads for, against the Palpable Backslidings of these that irreclaimably go on in a Visible Defection from the Ancient Principles of this Reformed Church.

And the Author is also perswaded, that there is no such Fundamental Difference among the PROTESTERS, as to affect the Foundation and Substance of the Testimony, or occasion any Litigation among them, in Things here maintained and propounded, in that Common Cause of Covenanted Reformation, to which they all desire to adhere.

As for what I have said concerning the Principles of the Protesters anent the Civil Authority, lest any Mistake or Misrepresent them, as some thro' Ignorance, others thro' Malice, may be ready to do. I must here say once for all, that I know no People more Loyally disposed than they are, and none more ready to discover it in all the Duties enjoyn'd in the Holy Scriptures and our Confession: All they plead for is, that Persons in Publick Trust and Office, be qualified according to the Rules of GOD's Word, and our Ancient Laudable Laws and Sacred Covenants; and that they be invested with, and exercise their Government, according to these Laws and Covenants, and for the great Ends of Advancing and Protecting True Religion and Vertue, and suppressing Error and Vice; which is the Only Thing pleaded for in these Subsequent Sheets. All the PROTESTERS are so far from any the least Disaffection to Regal Government and Just Authority, that they are extremely sorry, that the Present is not such as they might lawfully with a safe Conscience, swear Allegiance unto, or (if justly and necessarily called in Divine Providence thereunto) lay down their Lives in Defence of it, without being guilty of receding from the Ancient Principles and Covenants of this Church, and Laws of this Kingdom, which, they are perswaded, it is their Duty, both as Church Members, and Subjects of

An Epistle to the READER.

the Realm, closey to cleave unto, and not to consent to the Subversion thereof, notwithstanding whatever Difficulties their Conscientiousness therein may involve them into.

And tho' it has been the Glory of this Church, to be famed for sound Doctrine, yet now it cannot but be observed, by all the truly Conscientious and Godly, That as the sad Fruit of Defection from former Purity and Zeal, in Maintaining ancient Covenanted Principles, concerning the Government of Christ's House, Freedom of his Courts and Prerogatives of His Kingly Authority, and as the Effect of Associating with Malignants, and suffering Scandals and Heresies to swarm in the Church, by Reason of the great Remissness in Discipline, I say, as the Fruit and Effect of these Defections and that Lukewarmness, the LORD in Holy and Just Providence, is like to punish this Church with Divisions and Breaches of a more lamentable Nature than heretofore: The Divisions upon Account of former Declinings from Covenanted Principles, were indeed Deplorable; but yet the Matter was not so desperate and hopeless, as now it appears to become, when not only some of the Bulwarks of our Retormation are demolished, and its Ornaments defaced, but even very many of the Substantial Doctrines of the Gospel, contained in our Confession of Faith and Catechisms, are like to be shaken and overturned by the New Schemes of Doctrine taught by some, and too much defended by others. It is not now only the Headship of CHRIST as King of His Church, in the Sovereign Authority and Freedom of his Courts, Officers, Laws and Censures, that's struck at, (which are indeed grand Substantial Doctrines of our Christian Profession) but also the Glory of the ever Blessed GOD, as Creator and Lawgiver to the World, is trampled on, in denying His Glory to be Man's Ultimate and Chief End, and substituting Man's own Happiness in its Room, as the chief Motive of Obedience. And the Glory of His Grace in the Election of Sinners, by finding out some Causes of Election to Glory, besides that of the meer Free Grace and Love of JEHOVAH, such as CHRIST's Merit as Mediator, and the Consideration of the Qualities of Faith, Repentance and Perseverance in Holiness, wherewith Sinners are said to be invested ere they can be meet Objects for Illustrating the Glory of Mercy; and the Glory of His Grace and Power in Conversion is obscured, by affirming a Necessary Connection betwixt Moral Seriousness, or Works done by unregenerate Persons, by their Natural Powers and Abilities and Saving Grace. Nay, even the Glory of His Providence, in the Government of free Agents, is defaced, while it is made to be nothing else, as to Moral, Natural and Civil Actions, but only a Placing Men in such and such Circumstances, and laying such a Train and Series of Motives before them, as they by their Free Will, may determine themselves without a Dependance on GOD as the First Cause, in Determining them to Act. The Debate is not only about the Duty and Binding Force of our NATIONAL COVENANTS, but 'tis, Whether there was any PROPER COVENANT of Works, made betwixt GOD and Adam? Whether Adam was our Federal Head and Representative in that Covenant? And whether his Sin be Properly Imputed to us, so as that our Impotency to obey GOD's Law, is Culpable and Voluntary, as we sinned in him? And therefore, whether all Infants, both of Christians and Pagans, dying in Infancy, are not saved, as not having done that for which

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An Epistle to the READER.

the LORD can in Justice damn them? The Difference now is not about what People commonly call Circumstantial in Religion, but about the Foundation of Religion, whether the Word of GOD only; or Man's Reason also, be the Rule and Ultimate Principle of true Theology? And about the great Doctrine of Justification, whether Justifying Faith include in its formal Nature, good Works and Obedience? Whether there be a Two-fold Justification, one by Faith here, and another at the last Day, on Account of Good Works? About the Doctrine of the ever Blessed TRINITY, Whether it be an Error that the HOLY GHOST proceeds from the FATHER and the SON both, and such like, besides the NOVEL OPINIONS of no Sinning in Hell after the last Judgment, the Obscure Objective Revelation of the Gospel to the Heathens, &c.

Now when such Doctrines as these, are judicially and openly Defended, by many of no small Note in this Church, by their Affixing contradictory Senses upon absurd and unsound Propositions, and Placing these that are evidently contrary to the Confession of Faith, in the Class of Propositions contraverted among Orthodox Divines, and opposed, (as 'tis their Duty) by others, it is hard to say how an Union amongst them can be practicable; for they cannot say that these are not Substantial Doctrines, wherein they differ or that the obstinate Propugning of Errors about these Points is not HERESY; and Heresy in Doctrine has by all the Orthodox been accounted a Ground of Separation. And when these in the Ministry, who are endeavouring to oppose themselves to the present Current of Error, are so maligned and born down by a Prevailing Faction, and like to be sunk in a Cause so clear and important, it is no wonder tho' other Ministers, endeavouring to bear Testimony, meet with the severest Censures. So that we may take an Estimate of the Persecuting Spirit and Temper now regnant, from the Treatment such Ministers meet with, and Judge what hard Measure others are like to meet with, in Opposing National Defections.

As this Treatise is designed to vindicate the True Principles of the Church of Scotland, in Opposition to PRELACY, ERASTIANISM, and other Errors, and the Practice of PROTESTERS, against the palpable Defections of such as call themselves the National Church at this Time; so 'tis hoped it may be of use to Poor People, to strengthen their hands in the Truth, and confirm them against the Cunning Artifices and Cavils of the Opposite Party; and will upon that Account, not be unacceptable to any who conscientiously endeavour a Solid Clearness in their Adherence to Duty, in Withdrawing from, and Protesting against this National Church on Account of her Deplorable Defections.

And if any think it is not Conscience that Acts us, but only an Inclination to gratify our own Caprice and Wildness, let 'em but consider the Proposal of the Terms upon which we are willing heartily to join with Ministers and Members of this Church, and if they be not most Reasonable and Just, we shall freely yield our selves lyable to what Censure is proper for unjust Separatists.

The CONTENTS of the Chapters and Sections of this Book.

- C**HAPTER I. *Señ.* I. Contains the Method of Handling this Dispute concerning Separation. *Señ.* II. A brief Declaration of what Principles the PROTESTERS hold. *Señ.* III. The Concessions that both Jurant and Nonjurant Ministers of the National Church grant to be just Ground of Separation. *Señ.* IV. The Concessions of the PROTESTERS, *Viz.* What Faults of a Church the PROTESTERS grant are not Just Ground of Separation.
- C**HAP. II. Which contains the plain State of the Question concerning Separation in the 1st Section, and in the 2^d Section, it is proven by Scripture, and Acts of Assembly, That the National Church, by going into the legal Establishment of the Incorporating Union, is guilty of such Defections as are Just Ground of Separation.
- C**HAP. III. Wherein it is plainly proven from Jurants Concessions, and their printed Assertions, That the Oath of Abjuration, in its genuine literal Sense, obliges Jurants to maintain the whole Constitution of *England*, both of Church and State; and the same is proven by *English* Laws, and the Judgment of the greatest *English* Lawyers. 2^{dly}. It's proven, That Jurants Swearing, and Jurants and Nonjurants by Acts of Assembly declaring that to be no Ground of Separation, is just Ground for true Adherents to our Covenanted Reformation, to make Separation both Negative and Positive from the present National Church. *Señ.* II. Wherein it's proven, That Swearing and Defending the new Form of the Oath of Abjuration, is also just Ground of Separation.
- C**HAP. IV. Wherein it is proven from Scripture, and the Judgment of many Divines, That the present National Church of *Scotland*, her Tyranny in Government, is just Ground of Separation, both Negative and Positive.
- C**HAP. V. Which contains Remarks on the Introduction of that Pamphlet, intituled *The Oath of Abjuration no Ground of Separation*; as also Remarks on three Concessions, which both Jurants and Nonjurants of the National Church, grant to be just Ground of Separation. In *Señ.* I. there is a Description of Heresy, in the 4th Section of this Chapter, it is clearly proven, That the National Church Impoleth sinful Terms of Communion, which are just Ground of Separation.
- C**HAP. VI. Which contains Remarks on the Concessions granted by Jurants and Nonjurants of the National Church, to be Just Ground of Separation, *viz.* *Señ.* I. anent what is Intrusion into the Ministry, and the Original of Patronage is described, and Patronage proven to be Tyranny in Government, and that the Church of *Scotland* hath gone into it, notwithstanding of her sending a sham Memorial to the King's Secretary anent it. *Señ.* II. describes the lawful Flight of the true Pastor, and unlawful Flight of the Hireling. *Señ.* III. Concerning Notour Scandals, in which it's proven the National Church is guilty of such scandalous Defections, as are just Ground of Separation.

The CONTENTS.

- C H A P. VII.** Wherein Seven Arguments in Defence of the Oath are answered. The Jurants Arguments are these, *1st.* From their Supposition of the Lawfulness of the Matter of the Oath. *2dly.* Of the Authority of the Prelatick Parliament imposing it. *3dly.* From their Supposing and Asserting Peoples Offence at Ministers for Swearing the Oath, to be a Groundless Offence taken up by the People. *4thly.* Jurants assert the penal Sanction of the Law, imposing the Oath, under the Penalty of Deprivation of Ministers Office, to be a just Motive to swear it. *5thly.* That tho' Ministers mistake the true Sense of an Oath in Swearing it, they sin not in Swearing the same. *6thly.* That Ministers Ignorance of the Oaths Obliging to maintain Eraftianism, Prelacy, &c. was sinless Ignorance of Fact. *7thly.* Jurants argue from Divines different Interpretations of one and the same Text of Scripture.
- C H A P. VIII.** Wherein Ten Arguments for Defence of the Oath are answered, *viz.* *1st.* Concerning Mr. *Rutherford's* Principle about God's Vindictive Justice. *2dly.* That upon Supposition that by Swearing the Oath, Ministers did not through Ignorance oblige themselves to maintain the *English* Hierarchy and Ceremonies, but thro' meer Unfaithfulness, yet it's no Ground of Separation. *3dly.* They defend it by denying Consequences indefinitely. *4thly.* Upon Supposition that Ministers, thro' Unfaithfulness, swore to maintain the *English* Hierarchy and Ceremonies, it was not Herely in Doctrine, Nor *2dly.* Idolatry in Worship, Nor *3dly.* Sinful Terms of Communion, Nor *4thly.* Intrusion into the Ministry, Nor *5thly.* Is it intollerable Persecution, Nor *6thly.* A Scandal so gross and notour, and that cannot be gotten removed, as that the great End of Edification cannot be attained.
- C H A P. IX.** Which contains a plain Refutation of the Jurants great Argument for Defence of the Swearing the Oath of Abjuration, its being no Ground of Separation, from the Practice of *Eli's* Sons, 1 *Sam.* 2: 17, 24.
- C A A P. X.** Which contains a Refutation of the grand Argument for Defence of the Swearing the Oath of Abjuration, it's being no Ground of Separation, from the Supposition and Assertion, That our Saviour by command obliged his Disciples to join in Communion with the *Jewish* Church of Scribes and Pharisees, and that he himself did also actually join in Communion with these Scribes and Pharisees.
- C H A P. XI.** Which contains a Refutation of Jurants Argument, for Defence of Swearing the Oath of Abjuration, and Nonjurants joining in Communion with them without Removing the Scandal; from the Jurants false Supposition and Assertion, that all Orthodox and Hereticks, Clean and Unclean, who made any publick Profession of the Christian Religion, within the Bounds of the Chnrch of *Corinth*, did join altogether in Communion in all Gospel Ordinances, and were commanded by GOD so to do. And Jurants Objections concerning Ministers Conviction and Confession of publick Faults and Defections answered.
- C H A P. XII.** Which contains a Refutation of the Jurants Argument for Defence of Swearing the Oath of Abjuration, with an Explication and Protestation of their own Framing, for Determining the Signification of the Oath in an other Sense, than determined by the Legislators and Laws imposing it, as appears by the professed Sense that Jurants pretend to fix upon it.
- C H A P. XIII.** Which contains an Answer to the Argument that Jurants and Nonjurants of the National Church of *Scotland*, advance from *Philip.* 3: 15, 16: for their Defending the Swearing the Oath of Alljuration to be no Ground of Separation.
- C H A P. XIV.** Contains a Vindication of the PROTESTERS from Schism, which Jurants and Nonjurants unjustly charge them with.

The CONTENTS.

- CHAP. XV. Wherein joining in Communion with Jurants, with a Protestation, is refused.
- CHAP. XVI. Which contains an Answer to the Jurants Argument for Defence of the Oath of Abjuration, taken from the Citations of Acts of Prelatick Parliaments, cited in our National Covenant; and also an Answer to Jurants Argument, whereby they endeavour to prove it agreeable to our Principles and Confession of Faith, for Presbyterians to give Consent to the Establishment of, and swear Allegiance to Prelatick and Popish Kings of Britain; in Refuting of which The 23d Chapter of our Confession of Faith is vindicated from the false Interpretation put upon it by many.
- CHAP. XVII. Which contains a Vindication of Professing Presbyterian Ministers, their Power of Discipline.
- CHAP. XVIII. Which contains a Refutation of Jurants Argument for Defence of Swearing the Oath of Abjuration, taken from the old Oath of Allegiance sworn to King James the Sixth.
- CHAP. XIX. Which contains a Refutation of the Defence of the Swearing the Oath of Abjuration and other Defections, which Defence is founded upon that Assertion, That the Covenants are not binding upon the present Generation; in Refuting which Argument the formal binding Power of the Covenants on the present and succeeding Generations is demonstrated.
- CHAP. XX. Which contains a plain Demonstration of the Power of Indicting publick Fasts and Thanksgivings in a constitute settled Church, belonging properly to the Office of the Ministry, and not to the Magistracy. 2dly. An Enumeration of the most material Defections of the present National Church. 3dly. The Conditions upon which all the PROTESTERS will cheerfully join in Communion with the present National Church.

E R R A T A.

Whereas some Escapes have been made, thgo' Inadvertancy in the Printing, the Judicious Reader, 'tis hoped, will Pardon 'em, and with his Pen mend the following, which obscure the Sense.

Page 37. Line 14, for *that Rule*, Read the Rule: p. 13, l. 37, for *of that*, r. by that. for *British*, r. in *Britain*. p. 27, l. 7, for *to be*, r. not *to be*. p. 24, l. ult. *anted*, r. of the Covenanted. p. 29, l. 25, for *Constitution*, r. Constitution. p. 57, l. 31, for *Land*, r. the Land. 57, p. l. 13, for *ansense*, r. any Sense. p. 64. l. 33, for *way Action*, r. way of Action. p. 65. l. 11, for *to forfeit and be*, r. to be forfeit and. p. 73. l. 13, for *viz.* 1580, r. *viz.* between 1580. p. 91. l. 13, for *to Gospel*, r. to the Gospel. p. 98, l. 1, for *and so*, r. and to. 105, l. 16, for *to be too*, r. be too. p. 120. l. 1, for *Pastors*, r. Patrons. p. 160, l. 27, for *People*, r. the People. p. 179. l. 1, for *their* r. in their. p. 206, l. 19, for *Domina*, r. Domino, p. 207. l. 13, the word (*seing*) is superfluous. p. 208, l. 34, for *it*, r. my Meat. p. 214, l. ult. for *Approbation* r. Approbationem. p. 239. l. 3, for *void*, r. make void. p. 244, l. penult. for *to be*, r. them to be. p. 245, l. 15 for *Degrees*, r. Decrees. p. 254, l. 21, for *on two Conditions*, r. but on two Conditions. pag. 189, Tho' what's said agrees with our Catechism, yet in instead of these Words, *viz.* That Command, *Believe in the Lord Jesus Christ, and thou shalt be baptized*, it should be said, *Repent and be baptized*, Acts 2. 38. which did not oblige to join in Communion by baptism, without the Persons Performing the Condition of Repentance, and Profession of Faith in Christ.

A Just and Necessary Defence

Of the *LAWFULNESS* of *PROTESTING* against, and
WITHDRAWING from this Present National Church of Scotland,
 and Setting up, and Adhering to Presbyterian Judicatures distinct therefrom.

I N T R O D U C T I O N.

IT is an Uncontestable Truth, maintained by all Sound Philosophers and Orthodox Divines, That *UNITY, TRUTH* and *GOODNESS*, are the Three Transcendent Proper ties, equally belonging to the Essential Constitution of every Thing that is properly called a *BEING*; but in Opposition to the Maintaining this Truth, I plainly Perceive one Thing in our Day and Time, which, as it is most highly Surprising, so it is no less Grievous to the most eminently Godly, namely, That many Ministers pretending to be sound Divines of the Presbyterian Church of Scotland, do Dispute most Hotly for the *UNITY* of the Church; because (say they) she is the *BODY* of Christ, while at the same Time they are superlatively Cold in Pleading for *TRUTH* and *GOODNESS*, to be as Essential Properties as *UNITY* is, of the same *BODY* of our Lord Jesus: For seeing they plead for *UNITY*, because the Church is Christ's Body, they ought to contend as much for *TRUTH* and *GOODNESS*, as equally Essential Properties of the same: But so it is, that while these Ministers argue most keenly for Unity of the *BODY* of Christ, (which *UNITY*, in their Way of Reasoning, is not the true one of Divine Institution, as afterward will appear,) they are so far from Disputing as Zealously for *TRUTH*, in all the Fundamental and Substantial Principles of true Faith in Christ the Mediator, according to the Tenor of the Covenant of Grace, to be an Essential Property of the true Church of Christ, called his *BODY*, that they boldly affirm, The Scribes and Pharisees, who utterly Rejected and Crucified the Messiah, yea, whom our Lord condemned, *Matth. 12 Chap.* for being Guilty of the Sin against the Holy Ghost, and consequently the vilest Apostates from the true Faith, yet these Ministers, I say, boldly affirm, That these Scribes and Pharisees were the true Church of Christ, to be joined with in Communion. And likewise, they are so far from Contending most Zealously for Holiness, without which no Man shall see the Lord, and in Particular, That these that bear the Vessels of the Lord be Holy, and that his Ministers be Blameless, according to *1 Tim. 3. 2* they are so far, I say, from Zealous Contending for the *GOODNESS* of *HOLINESS*, that the Ministers of God's House be Holy and Blameless, without publick Scandal, That they

The INTRODUCTION.

most strenuously defend *El's* Sons, to have been lawful Ministers of the House of God, notwithstanding of their most abominable adulterous Uncleanneſs, in lying with the Women at the Door of the Tabernacle, 1 Sam. 2. 22. and under all that abominable Uncleanneſs, that they lawfully offered the People's Sacrifices at the Lord's Altar; and People were obliged to join in theſe Impure Offerings, as Lawful Services to GOD: ſo that it was indiſpenſable Duty for the People to employ them to Offer, and conſequently, for them to ſacrifice to the Lord, under all their Uncleanneſs, and notorious groſs and incorrigible Scandals. And who ſeeth not, how plainly contradictory their Reasoning is to that Expreſs Law, Lev. 22. 3. which expreſsly appoints, that any Priest who did miniſter in Holy things, or ſo much as touched them with his Uncleanneſs on him, ſhould be cut off from the Lord's Preſence, viz. by Excommunication, as the Word ordinarily ſignifies. See the Learn'd Mr. Gillespie's *Aaron's Rod* ----- Book 1. Chap. 5. Pag. 55.

But theſe Miniſters, who diſpute ſo much for UNITY of the Church, in manner above expreſt; and in the mean time pretend to be Bold Defenders of CHRIST'S Prerogatives, and the Divine Order of His Houſe; they afford the Godly ſufficient ground, with griev'd Souls and heavy hearts, to ſay to them, as Job ſaid to his Friends, viz. *Will ye ſpeak wickedly for God, and talk deceitfully for him?* Job 13. 7. And as the Learned Mr. James VVeſter in his *Diſcourſe*, demonſtrating, *That Church Government, that is of Divine Right, is Fixed, and not Ambulatory.* Pag. 1. ſaith, *I commend a Deſign for Peace and UNION, provided that Truth and Holineſs ſuffered nothing by it; but after all, we muſt not barter TRUTH for PEACE, nor can we ſacrifice HOLINES to PEACE. We are commanded to buy the Truth, and not to ſell it. A Profane Peace is a League with Sin, and makes us of a Party with Hell.----- For my ſelf (ſaith he) as on the one hand, I hate all Make-baits, Firebrands, and Incendiaries in Religion; ſo on the other hand, I cannot ſuppreſs a juſt Indignation againſt a woful Neutrality and criminal Indifference in the matters of God, a Gallio-Temper abjured by our National Oaths. I find the meekeſt Man on Earth very angry when GOD is ſo. I cordially agree to what the Reverend Mr. VVeſter ſaith, in this matter of Peace and Union. And the Proteſters have clearly evidenced to the World, in Publick, Conferences with the Commiſſioners of the preſent National Church of Scotland and in their Printed Grievances publiſhed to the World; yea, and by their PROTESTATIONS, that they are moſt earneſtly deſirous of PEACE and UNION, in the Lord's way. viz. in a way agreeable to the Word of GOD, and our Covenants National and Solemn League; becauſe it is not only a Duty, but alſo a Means of the Church's Beauty and Strength: For the Harmonious Union in the Lord's Way and Covenant, in the Pureſt Times of the Church of Scotland, made her look forth as the Morning, Fair as the Moon, clear as the Sun, and terrible as an Army with Banners.*

But Satan, the Implacable Enemy of Man's Happineſs, is moſt bitterly enraged to ſee any Church enjoy ſuch a Glorious UNION, BEAUTY, and FORTITUDE, as the Church of Scotland once enjoyed, by her being eſtabliſhed in Do-
ctrine.

string, Worship, Discipline, and Government, according to the Word of GOD; and therefore he bends his whole power of Malice and Delusions to overturn the same; sometimes by raising Enemies without, as Heathen Emperors were; and other-times he makes use of Idolaters and Apostates within, such as Papists and Malignant Prelatists, to destroy the True Church of Christ, and cut off the Name of Israel, by Bloody Persecution; and when he cannot practise these Means, he betakes himself to a more subtle Engine, which is to transform himself into an Angel of Light, and under the Notion of Conscience, its Using a Rule of Men's Actions, he with his utmost Art of Crafty Delusion, persuades Men to follow the Light of their Mind and Conscience, as a sole compleat and sufficient Rule, of itself, to determine what is Duty, concerning some parts of Religion, in present Circumstances; viz. Whether such a thing be agreeable to the Will of God, and sound Religion, or not; without making the Word of God the Rule of Conscience: and when he prevails with Men, to make the Light of their Conscience that Rule of their Practice, so that they conclude with themselves, every one to say, What my Light determines to be Duty in my present Circumstances, I am persuaded I may do, and there is no Danger for me to act accordingly; then Satan gains his Point, for thus he prevailed with our First Parents; and no doubt thus he did prevail with Aaron the Saint of God, and Israel, in Moses's Absence, to make the Golden Calf; and with Jeroboam, and the Ten Tribes, to set up the Calves of Dan and Bethel; and by the same way, he by Degrees seduced the Church to Antichristian Idolatry; and in the Year 1608, he prevailed with the Aspiring Ministers in Scotland, to assume with the greatest Boldness, *That they had gotten a new Light, by which they saw that Prelatical Government is an Ordinance of God*; as Calderwood in his History tells us, *Pag. 582.* Whence it is evident, that Satan by that way carries on Defection from one degree to another, until the True Church be overturned; and that he hath, by that Engine, been carrying on the Ruine of the Church of Scotland, now of a long time, is publicly known by the Pleadings, Contentings, and Grievances, which the Protesters have published thereabout: From the Consideration of which Defections of the Church, ariseth the present Controversy, viz. *Are the Defections of the present National Church of Scotland so great, that they afford sufficient Ground of withdrawing from Communion with her?*

C H A P. I.

SECTION 1. *Wherein a brief Method of Handling the Question is laid down.*

IN Order to handle this weighty point of Controversie with all Brevity and plainness that the Nature of it will allow, and my Judgement can reach, in answering the same in a way agreeable to the Word of GOD, our Confession of Faith and Covenants; The Method shall be this, viz.

1. I shall show what Principles the *Priesters* hold. 2: What Concessions the present Church grants as just Grounds of Separation. 3: What Concessions the *Protesters* give in this Debate. 4: Enumerate the Principal Defections of the Church

that are the special Grounds of this Debate. 5: Fix the State of the Question. 6. Advance some Arguments for proving the Assertion that the Protesters hold. 7. And lastly, Answer all the most weighty Objections, made against the Protesters Judgement and Practice, in withdrawing from the National Church, on account of her Defections, and setting up Presbyterial Judicatures distinct therefrom.

SECT. II. Which contains a Brief Account of the Principles that the PROTESTERS hold.

AS to Principles of Religion, the Protesters sincerely Profess and Adhere to the true Reformed Protestant Religion, in Doctrine, Worship, Discipline, and Government, as it is contained at large in the Word of GOD, in the Old and New Testaments, and briefly summ'd up in our Confession of Faith, commonly called the *Westminster Confession of Faith*, Catechisms Larger and Shorter, Sum of Saving Knowledge, Directory for Worship, Propositions of Church Government, and to our Covenants National and Solemn League; As also, to the Acts and Declarations of the Church of *Scotland* agreeable to the above said Confession of Faith and Covenants: And especially, the Acts and Declarations of General Assemblies, in the purest Times of the Church; Namely between the Year of our Lord 1638 and 1649 inclusive: As also, all Protestations and Declarations before or after that Time, agreeable to these above said, that were made by these who Opposed the Defections from, and Overthrowing of our Covenanted Reformation.

SECT. III. Wherein are contained the Concessions, granted by the Ministers, to be just Grounds of Separation.

I Extract their Concessions out of that Pamphlet, Intituled, *The Oath of Abjuration no Ground of Separation*. I offer two Reasons for Extracting the Concessions of the present Church of *Scotland*, out of that Pamphlet. 1st, Because in the 11th Page the Author strongly Affirms, that he gives the Unanimous Judgement of all the Jurants, and therefore Publisheth it as such to the World: And seeing he speaks in their Name, and they have Published no Act, Declaration, or, so much as a Pamphlet, denying the same, it appears to be their Mind. 2^{dly}, It was Subscribed and Recommended by Four of the Leading Men of the Non-Jurant Ministers of the Synod of *Galloway*, viz: Mrs. *Andrew Cameron*, *James Monteith*, *William Boyd*, and *Andrew Ervart*, and every where the Arguments of that Pamphlet have been urged by Jurants and Non-Jurants against all People that withdraw from Communion either with the present National Church, in general, or Jurants in particular, and in their Reasonings, Jurants and Non-Jurants allow the Concessions in that Pamphlet as just Grounds of Separation, so that they appear all to allow the same.

I find their Concessions in the Pamphlet above said Page 8, 9, 10, and I shall give the Author's own Words in full, viz. *There are only these Six warrantable and justifiable Grounds of Separation, First, Heresie in Doctrine; by which (saith he) I understand, Errors contrary to, and Destructive of the Fundamentals of Faith and Religi-*

on; when Errors are taught and maintained that are inconsistent with Salvation; Then and in that case there ought to be Separation. Thus the Jews denying Jesus of Nazareth to be the Messiah; The Socinians denying the God-Head of Christ, these and such like are to be separated from, because these Errors are altogether inconsistent with Salvation.

Secondly, Idolatry in Worship; when the Worship we are to join in is corrupted, we are to separate from it; As in Popery, their Worshipping of Saints and Angels, their Bowing to Images, and their Idolatrous Mass; These things make Communion with them simply Unlawful, as is clear from 2 Cor. 6. 7. Rev. 18. 4, 6.

Thirdly, Sinful Terms of Communion imposed, warrant Separation; we are not to stay in that Church where we are necessitated to sin by Joining with it: Now this is done several ways, as first, when Rites and Ceremonies of Mens Invention are urged as necessary in the Worship of GOD; Thus in the Church of England, Separation from it is necessary because of this, they require of us what GOD has not required of us in his word, as the Cross in Baptism, Kneeling at the Lords Table, with several other things which we judge sinful, because they want the Stamp of Divine Authority, and are required as necessary parts of Worship. 2dly, As the worthy Mr. Durham says, when a Person is put to condemn any thing he thinketh Lawful, either in his own former Practice, or that of others; or if required to condemn any Point of Doctrine he thinketh to be Truth. E. G. If the Church should require of her Members this condition of Communion with her, that they should expressly condemn our Covenants, or the contendings of the Godly in this Land, against Prelacie and Erastianism, or any Point of Truth held by them, this would warrant Separation. 3dly, When a Person is required to approve the Deed or Practice of some other which he accounteth sinful, or to Affirm that as a Truth which he thinketh an Error. E. G. If we require any to approve of the Oath of Abjuration, and Ministers taking of it, this would warrant Separation also. 4thly, When some Engagement is required for Time to come, which doth restrain from any Duty called for, or that may be called for. E. G. If People should be required to Engage never to separate from the Church of Scotland be the Corruptions never so great, or to bear any Testimony against Ministers whatever they do, this were a sinful condition.

Fourthly, Usurpation or Intrusion into the Ministry, I, saith he, reckon a sufficient Ground of Separation. There is a threefold Intrusion into the Ministry, 1st, An Intruding into it, without either a Call from the People, or Ordination by Ministers. 2dly, An Intruding into it merely upon the Call of a People, without Ordination or potestative Mission, both these usurp the Office, and are by all acknowledged to be sufficient Grounds of Separation from them. 3dly, When a Person has Ordination, but takes the Charge of a particular Flock, wholly without their Consent and against their Will, entering (it may be) merely by the Presentation of a Patron, and Collation of a Bishop. This was our Case under the late Prelacy, and was sufficient Ground of Separation. When a People have their own Faithful Ministers violently, and for their Faithfulness, thrust out, and others intruded in their Place, in this Case there is just Ground, yea it is positive Duty, to adhere to our Faithful Ministers, who suffer for Righteousness, and desert these Intruders.

Fifthly, Intolerable Persecution, is reckoned a just Ground of Separation. Our blessed

Lord, bids us, when thrust out of one City, flee into another, and under this Head (saith he) I reckon unjust and sinful Excommunication, Joh. 3. 34. and 16. 2. but this coinciding some way with the Third, I (saith he) shall not enlarge upon it.

Sixthly. (saith he) I shall add one particular more, and that from and in the Words of the Reverend Mr. Hog, whose Principles are not lax upon this Head, Viz. *Withdrawing from Ordinances is just, when Offences and Scandals are so Grievous and Notorious, as also all Access towards Removing them in a regular Way, is rendered impossible, in such a Manner as the great End of Edification cannot be reached: This, says he, is no Ways to be understood concerning Matters which may remain under Debate, among these who sincerely fear the Lord, and own the received Doctrine and Discipline of the Church, nor to be extended so far as to reach these, who because of Difficulty, or upon prudential Considerations, tolerat Evils, which may be Reputed Gross and Manifest. It's beyond all Debate, that considerable Scandals were in the Church of Corinth, which notwithstanding the Spirit of the Lord denounceth with the Designation of Sanctified in Christ Jesus, and called to be Saints: Yea the Churches of Asia are owned by the Lord as such, and the Lord himself did walk amidst these golden Candlesticks; nevertheless several great and crying Enormities were suffered among them as plainly appears from the Epistles directed to them. All I intend, says he, in this, is, That Persons manifestly Insufficient, Erroneous or Scandalous, may be withdrawn from, tho' not censured thro' the Iniquities of the Times, or the like.*

SECT. IV. *Wherein there is an Enumeration of the Concessions of the PROTESTERS, Viz. What Faults in a Church they grant are no just Ground of Withdrawing from Communion with her.*

IN the Fourth Place, I shall freely give such Concessions, as the Word of God, and the Acts of the General Assemblies of the Church of Scotland, in her purest Times, will allow; For we expect and desire a Faithful, but look not for a Sinless Ministry, in the Church Militant here on Earth: For the Apostle James 3. Ch. Ver. 2. includes himself and the rest of the Apostles, when he says, *In many Things we offend all*; and therefore I shall set down what Faults of a Church the Protesters freely grant are not just Ground of Withdrawing from Communion with her, Viz.

1. *That there is no just Ground to withdraw from Ministers on Account of their Weakness in Natural Abilities, Spiritual Gifts, or moral Qualifications, PROVIDING 1st, These Weaknesses be not such as render them unfit to Teach, Viz. Make them unfit to be Edifying Ministers; But if their Weaknesses render them unfit for Edification of the People to whom they Preach, they cannot be Lawful Ministers, as is clear from 1 Tim. 3. 2. 2^{dly}, PROVIDING their Weaknesses render them not Scandalous and Disorderly; For Men may have such Defects in Things Natural, Spiritual and Moral, as make them Scandalous and Disorderly, from whom we are commanded to withdraw, 2 Thes. 3. 6.*

2. *Nor is there just Ground of withdrawing from Ministers, for Personal Faults and Escapes, such as are incident even to Faithful Ministers; for in many things the Apostles did offend, James 3. 2.*

3. Nor for every Defect in Faithfulness, which may proceed from Ignorance, want of Courage, or being hyassed with Affection to some particular Persons; as Peter and Barnabas were Guilty of Judaizing in Favours of a few Jews, for which Paul very severely reproveth the Apostle Peter, (tho' he was the Elder Apostle) Gal. 2. 13. PROVIDING Ministers will take Warning, or Admonition, and amend as Peter and Barnabas did. But if Peter and Barnabas had obstinately persisted against Paul's Reproof, to defend Judaizing, and Taught both by Doctrine and Practice, the Church of the Gentiles to observe and keep all the Ceremonial Law, as necessary Duties of Religion; that would have been plainly contradictory to the Doctrine given by the Holy Ghost and Apostles, Acts 15. 28, 29. and so they would have been Guilty of causing Offences and Divisions, contrary to the Doctrine already taught, and then there would have been Cause of withdrawing from them, Rom. 16. 17. For neither Apostles nor yet Angels, had Power to teach any Doctrine contrary to the Gospel, else they were lyable to the heavy Curse of God, Gal. 1. 8.

4. Nor for every Appearance of Hypocrisie. Tho' we may have some Ground to suspect a Man's Principle and Motive not to be Right, yet if he be carefully and diligently Performing all Parts of his Duty and Office, without any scandalous Blemish, and have a lawful Call, What then? notwithstanding every Way, whether in Pretence or in Truth, Christ is Preached, and therein we Rejoice, with the Apostle Philip. 1. 18. For tho' a People may have some Ground to suspect that such a Minister strives to Preach more dextrously than ordinary, at such a Time, to gain a great Name, and get many Hearers, yet if he be free of Scandal, sound in Doctrine, and Diligent in all Parts of his Duty and Office, there is no just Ground to withdraw from him.

5. Nor for some real Scandals, if they be not attended with Obstnacy, viz. If the Ministers guilty of them, do not defend them to be no Scandals, in such a Case, there is no just Ground of Withdrawing; PROVIDING the Ministers Guilty of these Scandals, would take with Reproof and Admonition, and give such Publick Satisfaction to the Offended, as the Word of God Requires, and the Circumstances of the Church in that Time and Place allow, viz. Judicially; or when that cannot be had in a lawful and expedient Way, then to do it Doctrinally in Publick.

6. Nor for every Corruption in a Church, that may some way lessen our Comfort in Communion with her; For all Churches have some Corruptions while in their Militant State in this present World, as is clear by our Confession of Faith, Chap: 25. Sect. 5. 1 Cor. 13; 12: Rev: 2, and 3 Chapters, Mat: 13: 24: to the 30 Verse.

7. Nor do we allow of withdrawing from a Church that even beareth with many Corruptions in her; PROVIDING she be in her Infant State, or but of Young Growth, and on the ascendent in Reformation; for such may be a true Church, as is evident in the case of Pergamos and Thyatira Rev: 2. And Patronage tho' a manifest Corruption, of Popish Original; was for a long Time born with, in the beginning and

and growth of the Reformation of the Church of Scotland, tho' the Church still complained of it as a Grievance, as is evident by *Calderwood's History*, Page 114.

8. *Nor do we allow of withdrawing from all Publick Ordinances Administred by Ministers, that are guilty of some gross Scandals, before Recourse be had to the Judicatures, and Redress obtained in an orderly way; PROVIDING, it be in a Time when the Church is in a Right and Settled State, so that Redress is to be had according to the Word of GOD: But even at that Time we are not obliged by the Word of GOD, to join with them in all Ordinances before the Scandal be orderly Removed; as for instance, if a Minister, under Gross Publick Scandal, should presume to Administer the LORD's Supper, we are not to join with him in Receiving it from him; as is clear from our Confession of Faith, Chap: 30, Sect: 3. 1 Cor: 11. 27. to the end of the Chapter, and Jude Verse 23.*

9. *Nor do we allow every thing to be a just Cause of withdrawing from Communion with some other Churches, that may be indeed a just Cause of withdrawing from Communion with the National Church of Scotland: Because tho' several Churches Abroad hold all the Substantials of the Christian, Protestant, Presbyterian Religion; yet, they retain several things wrong, from which Corruptions they were never yet Reformed, since they came out of Popery; Yet, these Corruptions in them do not stumble them, nor wound Consciences that know no better, nor hinder them to attain Saving Faith in Jesus Christ, nor give Offences to tender Consciences, to cause Rents or Divisions among them. As for Instance, in Geneva, Christsmas-day, commonly called by us Yule-day, and many Saints Days are observed and kepted as Holy-days yearly; yet, if some of us were occasionally at Geneva, we might join in Communion with that Church, in all Ordinances of Divine Appointment; but we could not join with them in Keeping these Holy-days; And PROVIDING that Church did not Require of us, as a Term of Communion with her, that we should join with her in Keeping these Holy-days. But if the Church of Scotland that hath been Reformed from all dregs of Popery, of which the observing and keeping Yule-day, and Saints-days is a Part, should appoint the keeping of these Holy-days, it were just Ground of withdrawing from Communion with her; because then she would be guilty of Tyrannizing over our Consciences; for God is the only Lord of the Conscience, and hath left it free from the Doctrines and Commandments of Men, which are in any thing contrary to His Word, or beside it, in Matters of Faith, or Worship; So that to believe such Doctrines, or to obey such Commands out of Conscience is to betray true Liberty of Conscience; And if the Church should Command to keep Saints Days Holy as a part of Religion, that is a commanding of Christians in Matters of Faith and Worship contrary to, and beside the word of GOD, there being no Warrant in Scripture for keeping Saints-Days Holy, and the Church's requiring Implicite Faith, and blind Obedience, is a destroying Liberty of Conscience and Reason also, as is clear from an express Article of our Confession of Faith, viz. Chap. 20: Sect: 2: confirmed by these Scriptures, viz. Jam: 2: 12: Rom: 14: 4: Acts*

4. 19. and 5. 29. 1 Cor. 7. 23. Mat. 23. 8, 9, 10. 2 Cor. 1. 24. Mat. 15. 9. Col. 2. 20, 22, 23. Gal. 1. 10. and 2. 4, 5. and 5. 1. Rom. 10. 17. and 14. 23. Isa. 8. 20. Acts 17. 11. John 4. 22. Hos. 5: 11. Rev. 13. 12. 16. 17. Jer. 8. 9. So that, seeing that *Romish* Superstition of keeping *Yule-Day*, and other Days, as *Saints Days*, Holy; was purged out of the Church of Scotland, as being contrary to the Fourth Command, that alloweth six Days of the Week for our own Employments: And because keeping of these Holy Days is a Human Institution, and contrary to the liberty wherewith CHRIST hath made us free: For he hath freed us from the Doctrines and Commandments of Men, as is clear from the Scriptures cited above; and from Gal. 5. 13. 1 Pet. 2. 16. 2 Pet. 2. 19. Joh. 8. 34. Luke 1. 74, 75. And requiring and commanding People to do any thing in Matters of Faith or Religion, that is contrary to, and destructive of their Liberty of Conscience, and Christian Liberty, and Received and Established Faith of the Church, is Evident Tyranny, and Just Ground of withdrawing from Communion with her, when thus guilty of Tyranny and Defection, in imposing such Sinful Terms of Communion.

SECT. V. Which contains an Enumeration of the Principal Defections of the present National Church of Scotland, which are the Special Grounds of this present Debate.

I Shall only lay down Three of the Defections of the National Church of Scotland, as the Proper and Special Grounds of this Dispute. And to guard against
 • Mistakes, both of Friends and Adversaries; I desire all to consider, that the Reasons why I state this Debate upon so few of the Defections, are not because I think the Church is not guilty of more; nor because many more Defections that are charged upon the National Church, are of so small Moment, that they could not afford me Arguments of any considerable Force to my Purpose: But on the contrary, as it is my own Judgment, so it is the Firm Perswasion of the PROTESTERS, that the National Church is justly charged with all the Defections contained in the Grievances published in the *Humble Pleadings*, and other Defections notour in Print. By which it is evident, that many of them are great and weighty Grievances, being gross and notour Defections, and were Just Cause of Withdrawing from the present Backsliding Church. But the Only Reasons that determined me to found this Debate upon these three, were:

1st. Because I designed this for a short and plain Demonstration of the Justness of Protesting against, and with-drawing from Communion with the Present National Church of Scotland; and therefore could not insist upon all the Defections, else I behoved to have written a Large Book, which was neither needful at present, nor my Design. 2^{dly}. Because, seeing I designed this for a short and plain Demonstration of the Justness of Withdrawing from Communion with the present National Church; for the Satisfaction of all, even the Meanest Capacities,

that Profess and own the Covenanted Reformation of the Church of *Scotland*, to make it Evident, That the present PROTESTER's Practice, in their Protesting and Withdrawing, is agreeable to the Word of God, our Confession of Faith and Covenants, Acts and Declarations of the Church of *Scotland* in her purest Times, and also to the Practice of our Famous Forefathers, *Viz.* The Protesters against the publick Resolutioners, *Anno* 1651 and 1652: And therefore I thought it most proper to found my Dispute upon these Defections that are not only most Gross, but also Recent and most Obvious to all, that are not wilfully blind: Notwithstanding I do grant, that even before these, there were Grievances warranting a Withdrawing from the Church; and accordingly many did on sufficient Grounds, protest against and withdraw from this National Church on Account of these Defections; But the defections, which I shall insist upon, as the Grounds of this present Dispute; and shall endeavour to make it plainly Evident, That these Defections are sufficient Ground of Protesting against and withdrawing from Communion with the said Church, they are as follows, *Viz.*

First, The present National Church of *Scotland*, is guilty of a gross Defection from the ancient Covenanted Reformation, established in the Church and Kingdom of *Scotland*, in the purest Times thereof; Namely, between the Year of our Lord 1638, and 1649 Inclusive, and that by the present Church her going into the legal Establishment of an *Incorporating* UNION with the Prelatick Constitution of *England*, which is contrary to the Word of God, our Confession of Faith and Covenants.

Secondly, The greatest Part of the Ministers of the present National Church of *Scotland*, have Sworn the *Oath of Abjuration*, whereby they are obliged to Maintain and Defend the ERASTIAN SUPREMACY, PRELACY and *English* Popish CEREMONIES of the Church of *England*, as established by Law.

Thirdly, Both *Jurant* and *Nonjurant* Ministers of this National Church, who join together, have jointly in their pretended General Assembly, in the Year 1714, made an Act, whereby they have in a Judicial Way declared, the Swearing that *Oath of Abjuration* to be no just Ground of Withdrawing from Communion with the Jurants, even in the Sacrament of the Lord's Supper, and Authoritatively commanded and required all Non-jurant Presbyterian Ministers, within the Bounds of the National Church of *Scotland*, to join in that Sacrament with the Jurants, without making any Exception on Account of Jurants Swearing that Oath; whence it is plain, that by Act of their pretended Assembly, not only Jurants, but also the Non-jurants joining therein, have Materially, and by evident necessary Consequence, approved the Swearing that Oath, to be free of Perjury and publick Scandal: Yea, and by the same Act, they have established Tyranny into a Law to stand and continue, in commanding and requiring Ministers and People, contrary to the clear Light of their Consciences, warranted by the Word of GOD to join with Jurants in that Sacrament.

C H A P. I I.

S E C T. I. *Wherein the Question is plainly stated.*

IN Order to State this Question the more distinctly, I premise, *First*, That the State of the Question is not, If the PROTESTERS deny the present National Church of Scotland to be the Church of Christ? For the Jurants themselves grant, in their third just Ground of Separation, That tho' a Church hath no other Fault, but the imposing some sinful Term of Communion, it is just Ground of Separation. And in their sixth just Ground of Separation, they grant, That when there are grievous and notour Scandals, that cannot be gotten removed in an orderly Way, so as to reach the great End of Edification, it is just Ground of Separation: And yet a Church may be guilty of these, and at the same Time hold all the Fundamentals of true Faith, in the Sense that Jurants understand Fundamentals.

2dly. I premise, that the Question is not, If positive Separation must suppose, that all the Ministerial Acts of the National Church are null and void: For tho' we positively separate from a Prelatick Church, we do not look upon all their Ministerial Acts, as null and void: and therefore we do not Re-baptize People that have been Baptized, by Prelates.

Now having laid down these Premisses, I come to the plain State of the Question, which is this, *viz.*:

Is the present National Church of Scotland, her going into the Legal Establishment of the Incorporating Union, with the Prelatick Constitution of the Kingdom of England; the most part of the Ministers of this present National Church, their swearing to maintain English ERASTIAN SUPREMACY, PRELACY, and English-popish CEREMONIES; and then both Jurants and Nonjurants of the said National Church, their making an Act of their pretended General Assembly, whereby they free Jurants from Perjury and publick Scandal, in their swearing the Oath of Abjuration; and also by the same Act of their Assembly above said, they having established Tyranny in Government by a Law, in commanding and requiring Ministers, and Christian Professors, contrary to the clear Light of their Consciences, to joyn with Jurant Ministers in the Sacrament of the LORD's Supper, without any Exception, or judging the swearing the Oath of Abjuration, to be any publick Scandal? All these being considered, I say, Are they such gross Defections from the Covenanted Reformation of the Church of Scotland, sworn to, and established in her purest Times, namely between the Year of our LORD 1638 and 1649 inclusive, that both Ministers and Christian Professors adhering to the said Reformation, have sufficient Ground, not only to Protest against, and withdraw from Communion with the present National Church above said, but also to set up separate Judicatures, until the Church return to the said ancient Covenanted Reformation? Let it be marked, That by returning to the ancient Reformation, I mean, returning not only from these three, but also all other Defections (mentioned in the first Part of the humble Pleadings for the good Old Way, and other Defections notour in Print) to the Reformation established in purest Times.

In Answer to this Question, the present National Church denyeth her being guilty of such gross sinful Compliance with Prelacy in the Union and the Oath; she also denyeth her making any Tyrannical Act, and so on that Account, she answereth this Question in the Negative. But on the contrary, the PROTESTERS hold the National Church guilty of these Defections, exprest in the Question, (beside many others mentioned in the *humble Pleadings* cited above) and affirm them to be just Ground, not only to withdraw from Communion with the present National Church, but also to set up separate Judicatures, until the National Church return to the ancient covenanted Reformation, sworn to, and established in the purest Times above said.

Seing this Assertion contains three Parts, as the special Grounds of this Dispute, *viz.* 1st. Concerning the Union. 2^{dly}. The Oath of Abjuration. 3^{dly}. The Act establishing Tyranny in Government. For the more distinct Proving the Assertion, I shall advance Arguments for confirming every one of the three Parts of the Assertion contained in the PROTESTERS Answer to the Question.

SECT. II. *Containing Arguments for Proving the First, viz. That the Church's going into the UNION, is just Ground of Separation.*

IF it was positively the Duty of the Church of Scotland, in Adherence to the Covenanted Reformation to make a Separation both *NEGATIVE* and *POSITIVE*, from all Persons who had gone into the unlawful Engagement, Anno 1648, and refused to give publick Satisfaction for their Scandal, in going into that Engagement, then upon the same Grounds and Reasons, it is as positively the Duty of Ministers, Elders, and other Christian Professors, in Adherence to the above said Covenanted Reformation, to make Separation both *NEGATIVE* and *POSITIVE*, from the present National Church of Scotland, which hath gone into the legal Establishment of the Incorporating Union, with the Prelatick Constitution of England, and refuse to give publick Satisfaction for their Scandal in going into the legal Establishment of that Incorporating Union.

Before I confirm this Argument, first, I shall explain these Terms, *Viz.* *NEGATIVE* and *POSITIVE* SEPARATION. And first, by *NEGATIVE* SEPARATION, I mean a Withdrawing from Communion with such Persons or Party, in Ordinances of Religion, *Viz.* In Doctrine, Worship, Discipline and Government. 2^{dly}. By *POSITIVE* SEPARATION, I mean, Ministers, Elders, and other Christian Professors, who withdraw from Communion, as above said, their joining in Communion in a Body by themselves, and keeping up the Doctrine, Worship, Discipline and Government, according to the Word of God, our Confession of Faith and Covenants, as far as the Lord in his Infinite Goodness affords them Means for that End; so that they may not only Perform all other Duties of Religion, but also set up Sessional and Presbyterial Judicatures, when the Lord affords a competent Number of Faithful Ministers and Elders for that Effect.

Now

Now I shall proceed to prove 1st, That it was positively the Duty of the Church of Scotland, in Adherence to the Covenanted Reformation, to make a Separation both Negative and Positive, from all Persons who had gone into the unlawful Engagement, Anno 1648, and refused to give publick Satisfaction for their Scandal in going into that Engagement. 2^dy, I shall prove, that upon the same Grounds and Reasons, it is as positively the Duty of Ministers, Elders and other Christian Professors, in Adherence to the above said Covenanted Reformation, to make a Separation both Negative and Positive, from the Present National Church of Scotland, which hath gone into the legal Establishment of the Incorporating Union, with the Prelatick Constitution of England, and refuse to give publick Satisfaction for their Scandal in going into the legal Establishment of that Incorporating Union.

For Proof of the first of these, I adduce the Acts of the General Assemblies, and first, the Act of the General Assembly Anno 1648, Sess. 18. being an Act and Declaration of the General Assembly against all new Oaths and Bonds in the common Cause, imposed without Consent of the Church; in which Act it is said, *The General Assembly professing all tender Respect to the High and Honourable Court of Parliament, and Committee of Estates, but finding a straiter Tye of God lying upon their Consciences, that they be not found unfaithful Watchmen, and betrayers of the Souls committed to their Charge, do unanimously declare, the foresaid Subscription, (Viz: of the Bond of that Engagement) to be Unlawful and Sinful; and do warn, and in the Name of the Lord charge all the Members of this Kirk, to forbear the Subscribing of the said Act and Declaration, much more the urging the Subscription thereof, as they would not incur the Wrath of God, and the Censures of the Kirk.* 2^dly, That Engagement was condemned as being contrary to Scripture, and every one of the Articles of our Solemn League and Covenant, by the General Assembly Anno 1648, Session 21. 3^dly, And by Act of Assembly 1648, Sess. 26, we have these express Words, *Viz. Much more are such Ministers to be censured with Deposition from their Ministry, who preach for the Lawfulness, or pray for the Success of this present unlawful Engagement, or who subscribe any Bonds, or take any Oaths, not approved by the General Assembly or their Commissioners, or by their Countenance, Counsel, or Approbation, make themselves Accessory to the taking of such Bonds or Oaths by others.* 4thly, And in the Act of the General Assembly, 1649, Sess. 19. concerning the Receiving of Engagers in the late unlawful War against England, to publick Satisfaction, together with the Declaration and Acknowledgment to be subscribed by them. I find by that Act, they were not only to give the Satisfaction to the Kirk for their Scandal of that Engagement, but also were expressly appointed to be Excommunicat, if they did not by Addresses to the Kirk, freely offer Satisfaction, and testify their Dislike of that Engagement. In that Act of Assembly, it is said, *The General Assembly for Removing such Offences, and for Prevention of the like in Time coming, and for Restoring of such as are truly humbled, do declare and appoint, That all those who have been censured as aforesaid, (Viz. Suspended*

pended from Renewing of the Covenant, and from the Lord's Supper, by the Preceding Commission of the General Assembly) and withal do not by their Addresses to the Kirk, testify their Dislike thereof, and give Evidence of their Repentance therefore, that these be process'd and continuing Obsolete, be Excommunicated; But if withal they go on in Promoting Malignant Designs, that they be forthwith Excommunicated. And thus I have clearly proven the first Point, namely, That it was positive Duty of the true Covenanted Church of Scotland, to make a Separation both Negative and Positive, from all those that went into the unlawful Engagement, refused to give publick Satisfaction: And seeing all the Engagers, who refused to give Satisfaction, were peremptorily to be Excommunicat. There was positive Separation with a Witness: Tho' for less Scandal than going into the Union, and adhering to it, as the present National Church doth.

Now I shall proceed to prove the second Point, which is to make it evident, That it is as positive a Duty of all Persons, Ministers, Elders and Professors, who adhere to the above said Covenanted Reformation, not to join in Communion with the present National Church of Scotland (I mean all that join together, Jurants and Nonjurants, now in their present pretended General Assembly) which hath gone into the legal Establishment of the Incorporating UNION, with the Prelatick Constitution of England, and refuse to give publick Satisfaction: And also to make a positive Separation from her.

In proving this point, I shall first make it evident, That going into the legal Establishment of an Incorporating Union, with the Prelatick Constitution of England, is as great, yea, and greater Breach of our Covenants, and a more grievous Scandal, than going into the unlawful Engagement was. 2dly, I shall prove, That the present National Church of Scotland, hath gone into the legal Establishment of that Incorporating Union with the Prelatick Constitution of England, and is so far from making publick Satisfaction, that she adheres to that Union. And 3dly, show, That upon that Account, it is as positive a Duty of all Persons, Ministers, Elders and Professors, who adhere to the Covenanted Reformation of the Church of Scotland, in her purest Times, to separate Negatively and Positively from the present National Church of Scotland, that refuseth to give publick Satisfaction for going into that Union, as it was for the Church of Scotland to make Negative and Positive Separation from all these that went into the unlawful Engagement, Anno 1648, and refused to give publick Satisfaction.

For proving the first of these three Points, I offer this plain Argument, Viz. If Association with some Malignants in a Military Expedition, be contrary to the Word of GOD, our Principles and Covenants; then going into a Legal Establishment of Erastian Supremacy, and Malignant English Prelacy, is likewise not only contrary to the Word of God; but also a more gross Breach of our Covenants, especially the Solemn League.

But the first of these is true, and therefore also the last.

For Confirming this Argument, I say first, it is evident already by Acts of Assembly

sembly above cited, that by the Judgement of the Church of Scotland, the Military Association with Malignant Prelatists was declared to be sinful, and a just cause of Negative and Positive Separation: But for clearing this Point further, I shall show by what Scriptures, the General Assembly Anno 1648, *Sess.* 21. did prove that such Associations are sinful, and contrary to the Word of GOD, and our Covenants: And I shall cite the Words of the Act of Assembly 1648, *Sess.* 21. in Pages 397. 398. *Viz.* Suppose the Ends of this Engagement to be good (which they are not) yet the Means and Ways of Prosecution are unlawful; because there is not an equal availing of Rocks on both Hands; but a joining with Malignants to suppress Sectaries; a joining Hands with a Black Devil to beat a White Devil; they are bad Physicians who would so Cure one Disease as to breed another as evil, or worse. That there is in the present Engagement a Confederacy and Association in War with such of the English, who according to the Solemn League and Covenant, and Declarations of both Kingdoms Anno 1643, can be no otherwise looked upon but as Malignants, and Enemies of Reformation, and the Cause of GOD, is now made so manifest before Sun and Moon, that we suppose none will deny it; And 'tis no less undenyable, that not only many known Malignants, but diverse who join'd in the late Rebellion within this Kingdom are Employed, yea put into Places of Trust; All which, how contrary 'tis to the Word of GOD, no Man can be ignorant, who will attentively search the Scriptures, for we find therein condemned Confederacies and Associations with the Enemies of true Religion, whether Canaanites, *Exod.* 23. 32. and 24. 12. 15. *Deut.* 7. 2 or other Heathens. 1 *Kings* 11. 1, 2. Such as Asa his Covenant with Benhadad, 2 *Chron.* 16. 10. Ver. 10. Ahaz his Confederacy with the King of Assyria, 2 *Kings* 16. 7. 10. 2 *Chron.* 28. 16. to Ver. 23. Or whether the Association was with wicked Men of the Seed of Abraham as Ieholaphat's with Ahab, 2 *Chron.* 18. 3. compared with Chapter 19. 2. Also his Association with Ahaziah, 2 *Chron.* 20. 35. And Amaziah's Associating to himself 100000 of the Ten Tribes, when GOD was not with them, 2 *Chron.* 25. 7, 8, 9, 10. The sin and danger of such Associations may further appear from *Isa.* 8. 12. 15. *Jer.* 2. 18. *Psal.* 106. 35. *Hos.* 5. 13. and 7, 8. 11. 2 *Cor.* 6. 14. 15. and if we should esteem God's Enemies to be our Enemies, and hate them with a perfect hatred, *Psal.* 139. 21. How can we then join with them as Confederates and Associates; especially in a Cause wherein Religion is so highly concerned, and seeing they have been formerly in Opposition to the same Cause?

For further clearing, who are these that were reckoned Malignants by the Declarations of the Two Kingdoms anno 1643, I shall give the Account I find of it in the Declaration of the General Assembly 1647, *Sess.* 15. Page 335. Where it's said: By the Declaration of both Kingdoms joined in Arms anno 1643, such as would not take the Covenant, were declared to be publick Enemies to their Religion and Countrey, and that they are to be Censured and punished as professed Adversaries and Malignants.

Thus I have made it clearly evident, that the General Assembly of the Church of Scotland in her Purest Time, hath declared and proven from the Word of God, that

that Confederacies and Associations with Malignants; *To wit*, All that Opposed the Solemn League and Covenant, were sinful and unlawful Associations: And I am sure no Man can deny that all the Prelats and Prelatick Party in *England* now joined with in the Incorporating UNION are all Malignants in this Sense; And therefore a Confederacy and Association with them is contrary to the Word of GOD, and plainly contradictory to our Solemn League and Covenant. Yea further, by what hath been said, it is evident, that Associations and Confederacies, with any known Enemies of true Religion, are contrary to the Word of GOD, whether they be Intestine Malignants, such as Papists and Prelatists, or Forreigners, such as Popish Kingdoms Abroad are.

I having thus cleared the way, the first Point I have to prove is this, *viz*. That going into the Legal Establishment of an Incorporating UNION with the Prelatick Constitution of *England*, is not only as directly contrary to the Word of GOD, but also a more gross Breach of our Solemn League and Covenant, than the Unlawful Engagement *anno* 1648 was: For proving this, consider first, That INCORPORATION is a traiter Conjunction than a Confederacy, for Incorporation is an Imbodying Two into One Body, whereas Association is a Joyning into Society or Neighbourhood; But Incorporation is like the Marriage Covenant that firmly joins Two into One, and therefore by undeniable consequence, it is a more Heinous Transgression against the Word of GOD, to make an Incorporate UNION with Malignants, than to make a Confederacy of Association with them; Especially an Association only for one Expedition, as the Unlawful Engagement was. 2dly, Because Incorporation includes the strictest Obligation on every Member to support and defend the Being and Constitution of all and every one of the Members of that Incorporate Body; Every Man of Reason knows, that his Neighbour in Society is not under so strict an Obligation to defend his Body, as the Members of his own Body are to defend one another; so likewise by Incorporation, there is the strictest Obligation on all these who go into it with *England*, to defend all the Members, which includes all the *English* Prelates, and other Malignants, being all Members of that Incorporate Body. 3dly, Because the Confederacies and Military Associations with Prelatick and Popish Malignants, such as the Associations in the Wars of *Flanders*, were contrar to the Word of GOD, our Principles of Reformation, and Covenants, as is clear already; Yet they are not so gross a Transgression as Incorporation with Malignants, as was made evident above: And also because, by these Associations the Malignant Rulers in these Nations were not made the Civil Magistrates of *Scotland*, as *English* Prelates are Established to be for all Time to come, by that Incorporating UNION. And so much for showing that the Incorporating UNION is worse, than Associations with Malignants, in a general Sense.

But next, I shall show in particular, by many evident Instances, how the Incorporating UNION above said, is a more grievous Breach of every one of the Articles of our Solemn League, than the Unlawful Engagement *anno* 1648 was.

In doing of which, I shall cite the express Words of the General Assembly, giving a Demonstration how the Unlawful Engagement was a Breach of all the Articles of our Solemn League, and as I go along, I shall compare the Incorporating UNION with the Unlawful Engagement. This Judgement of the General Assembly 1648, Session 21. I find Recorded in Pages 389, 390, 391, of the Old Acts of Assembly, the words are these, *viz.* *The Engagement is Unlawful and Sinful, as being a Breach of Covenant, and so contrary to the Word of GOD; That the present Engagement is a Breach of Covenant may appear, by comparing it with each of the Articles, for it is against all the six Articles of the Covenant. Against the first Article, because in stead of the Preservation of the Doctrine, Worship, Discipline and Government of this Kirk; There is not only a great quarrelling by those that do Engage, at the present Doctrine and free Preaching, a disturbing of, and withdrawing from the Worship, and namely from the late Solemn Humiliation: But also a Refusal of such things as we desired by the Commission of the late Assembly, and Provincial Synods, as necessary to the Preservation of the true Reformed Religion: And we have just Cause of fear, that the Reformation of Religion in Doctrine, Worship, Discipline and Government, is not intended to be sufficiently maintained and preserved, when we find such Limitations and Restrictions, in the late Declaration of the Committee of Estates to the Parliament and Kingdom of England, VIZ. THAT THEY WILL MAINTAIN AND PRESERVE THE REFORMATION OF RELIGION, DOCTRINE, DISCIPLINE, WORSHIP, DISCIPLINE AND GOVERNMENT, AS IS BY THE MERCY OF GOD, AND HIS MAJESTY'S GOODNESS ESTABLISHED BY LAW AMONG US.*

But how much more do the Scots Members of Parliament, withdraw from Divine Worship in the Presbyterian Church, when they join for ordinary, the most Part of them, with the *English* Prelates and Curates in Communion, while they remain at Parliament in London; and yet when ever they come Home, they are received to the Lord's Table, if they will Join, without any Requirement of Satisfaction for their Joining in Communion with the Abjured Prelates. 2dly, If the Engagers gave not sufficient Security for Preserving Reformation of Religion, according to the Solemn League, in Doctrine, Worship, Discipline and Government; because the Assembly in Page 389, saith concerning the Committee of Estates, their Limitation in that Declaration, *As there is no such Limitation in the Covenant, so we have not had such Proof of his Majesty's Goodness, as to establish by Law, all that hath been by the Mercy of God, enacted in the General Assembly.*

But how much less is there a sufficient Security: (of all the Degrees of Reformation, once attained in purest Times) by this Incorporating Union? Yea, on the Contrary, the Ministers of this National Church are brought to own 26 *English* Prelates as their Lawful Magistrates, and in Praying for the *British* Parliament, they give the Prelates a share of their Prayers; for the Prelates are included in their general Phrase of Praying, That God would bless preserve and guide all in Authority over them, in the Exercise of Government. 2dly, By the Incorporating Union there is an Establishment of the *British* Parliament, where-

in 26 *English* Prelates are principal constituent Members, and the Generality of the rest of the Members being Prelatick, they can easily carry any Thing they please by Vote, in Prejudice of the Presbyterian Church of Scotland; and accordingly there is an Act made for Tolerating the Superstitious and Idolatrous *English* Popish Ceremonies; and Damnable Heresies, in Scotland, and the civil Magistrates are by Law required to protect all that please to Practise the Superstition, Idolatry, and Damnable Heresies above said: And so it is plain, That the Incorporating Union, puts a Power in the Hand of a Parliament, that can and doth establish all these by a Law, without controle, as sad Experience proves.

But indeed I cannot complain, as the *General Assembly*, Anno 1648 did, that there is great Quarrelling at the Ministers of the present National Church of Scotland, their free Preaching against the gross and heinous Breaches of our Covenants, by Joining in Associations and Military Confederacies, with Popish and Prelatick Malignants, ever since the Revolution; for seeing they have not such faithful free Preachings, they cannot be Quarrelled for them by any; But the Union hath brought in just Quarrelling about Ministers free Swearing the Oath of Abjuration.

Nor can I complain of these that made the *Union*, as the *General Assembly* 1648, did of the *Engagers*, That they refused the Desires of the Church; for the *Unioners* strongly affirm, That the *Commission of the General Assembly* desired no more but the Act of Security, and to make it an irritant Clause of the Establishment of the *Union*, *Viz.* An Essential and Fundamental Article, and that they got. And here I shall take notice of something Remarkable of that *Act of Security* of the Church of Scotland, *Viz.* That the ACT is contradictory to it self; because in one Clause of it, there is a Statute, declaring the Church of Scotland to be hereby secured, for all Time coming, in Doctrine, Worship, Discipline and Government, as she was before the *Union* with England. And in another Clause of it, That *Act of Security* is made an irritant Clause of that Incorporating *Union* with England; for the Act expressly bears, That the said Act of Security is a Fundamental and Essential Article; so that Act being an irritant Clause of Establishment of the Incorporating Union, thereby 26 *English* Prelates are established to be civil Magistrates in Parliament, to rule in their civil *Lordly Power* over Scotland in all civil Affairs; and Ministers as well as other Subjects, are to obey them, as much as any Lords in Parliament. And surely none will say, That the Church, before the Union, taught that Doctrine, that all in Scotland must obey the civil *Lordly Power* of the *English* Prelates; nor was the Church bound to pray that God would bless them in the Exercise of their civil Power, as now she is. So that by one Clause, it secures the Church in the same Freedom of Doctrine, Worship, Discipline and Government, that she had before the Union; but by another Clause, the ACT it self is made an *Irritant* or essential fundamental Clause of the Establishment of an

Union

Union, whereby all Ministers that accept of that Act of Security, must own the united Parliament for their Lawful Magistrates, including the *English* Prelates in the same, whom the Church of Scotland was free from, before the Union, neither to own their *Prelatick Lordly Power*, Doctrinally, as lawful Magistrates, to be obeyed, nor yet in Worship, to pray for Preserving and Blessing them in the Exercise of their civil Authority, as now the National Church is obliged. So that indeed, for my Part, I see it is plainly thus, not only contradictory to our Covenants, but also one Part of it to another. Nor can I see what it hath hitherto secured, except the National Church of Scotland, her Obedience to a *Prelatick Parliament*, and thereby owning and obeying the *Civil Power of Prelates*, which is a Violation of our Covenants; and two other great things it secured, *viz. Peace and Stipends to the Ministers.*

But now, I shall compare the *Unlawful Engagement*, with the *UNION*, in breaking the rest of the first Article of the Solemn League. The Assembly's Words are these, *viz. As to the rest of the first Article, concerning the Reformation of England and Ireland, and the Uniformity, as there was some hopeful beginnings thereof, and a good Foundation laid, against the Popish, Prelatical and Malignant Party; so the state and Ground of the War being now altered, and those chosen for Confederates and Associates in the War; who are known Enemies to that Reformation, and Uniformity, how can the Covenant be kept in that Point, as long as such a War is carried on?*

But if the taking in some of the *Prelatical Party*, into a Confederacy and Association in War, was a Breach of that Article, that obliges to Reform *England and Ireland*, and Establish Uniformity of Covenanted Reformation of Doctrine, Worship, Discipline and Government in the Three Kingdoms, as the Assembly declares. surely that Point is not only broken, but wholly overthrown by the *Incorporating Union*, which establisheth the *Prelatical Malignant Party*, to be the Ruling Parliament in *England and Ireland*; Yea, and to be the whole Parliament (except a very few that can carry nothing by Vote) in Ruling over *Scotland* also; And that for all Time to come. And if the taking in some Malignants only in that War, was a Breach of this Article, how much more is it a breach of it, when the whole of our Armies are either *Prelatical* in their Judgements, or by their Oaths obliged to be in that Interest.

As to the second Article, the Assembly, Page 390 saith, *The second Article is violated, because instead of endeavouring to extirpate Popery and Superstition, without respect of Persons (as is exprest in the Covenant, say they) there is in the late Declaration of the Committee of States, a Desire of the Queen's Return, without any Condition tending to the Restraint of her Mass, or Exercise of Popery: We do also conceive, there is a tacite condescending to the Toleration of Superstition, and the Book of Common Prayer in his Majesty's Family; because as it was reserved by himself in his Concessions, brought home by the Commissioners of this Kingdom, so these Concessions were never plainly declared by the Parliament, to be unsatisfactory to their Lordships, howbeit it hath been often and earnestly desired: Neither can we conceive how the Clause concerning the Extirpation of Pre-*

lacy, can consist with endeavouring to bring his Majesty with Honour, Freedom and Safety to one of his Houses in or about London, without any Security had from him, for the Abolition of Prelacy; it being his known Principle (and publicly declared by himself shortly after he went to the Isle of Wight) that he holds himself obliged in Conscience, and by his Coronation Oath to maintain Archbishops, Bishops, &c. Can it be said, That they are endeavouring to extirpate Prelacy, who, after such a Declaration, would put in his Majesty's Hand an Opportunity, to restore it?

But, seeing that Venerable Assembly charged the Engagers with breaking the second Article of the Solemn League, by a tacite conniving at, and tolerating Idolatry, and Superstition of the King and Queen, because it was inconsistent with that Article of the Covenant, for extirpating Popery and Prelacy, without Respect of Persons. Surely, that Article is not only broken, but wholly overthrown; with respect to England and Ireland, by the Incorporating Union, by which, not only Multitudes of Papists in Scotland and England are tolerated, but a whole Nation almost of them in Ireland, in which there are more than five Papists for every Protestant; and by the Union, Prelacy is established for all time to come, as the only Protestant Church in England and Ireland, secured by Law: And likewise by the said UNION, all Kings and Queens that shall reign and rule over Great Britain, are obliged to swear, to maintain Prelacy, and also to joyn in that Communion themselves. But I shall proceed to the third Article.

Page 390. As for the third Article, we cannot conceive how the preserving of the Privileges of Parliament, and asserting the King's negative Voice can consist; and we are sorrowful, that under the Colour of preserving the Privileges of Parliament, the Liberties of the Subjects are overthrown, and the Persons and Estates of such as have been best affected to the Cause and Covenant, are exposed to most grievous Injuries, and crying Oppressions: And whereas the Duty in preserving and defending his Majesty's Person and Authority, is, by the third Article of the Covenant, qualified with, and subordinate unto the Preservation and Defence of the true Religion, and Liberties of the Kingdoms, there is no such Qualification and Subordination observed in the present Engagement: But on the contrary, it is so carried on, so as to make Duties to GOD and Religion conditional, qualified and limited; and Duties to the King absolute and unlimited.

But seeing it was a Breach of the third Article of the Covenant, to assert the King's negative Voice then, it is as great a Breach still; for the Covenant is not altered in its Nature and Obligation, and therefore the King's negative Voice in the Parliament of Great Britain, must be a Breach of that Article, for his negative Voice is established by the UNION. But surely that Article is overthrown, with Respect to the Liberty of the Subjects, in preserving the Power and Privileges of a National Parliament in Scotland; by the Incorporating Union, which hath wholly taken away the very Being of our National Parliament. And by the Privileges of the united Parliament of Great Britain, all that would appear well affected to the Cause and Covenant for reforming England, and extirpating Prelacy, are under far greater Oppression; for no such Person must appear in

Parliament

Parliament, so much as to plead for this Cause of GOD. And instead of the Priviledges of a Presbyterian Parliament, which was sworn, to be defended by that Article of the Solemn League; by the Union, the Priviledges of a Prelatick one, are established for all Time to come, to be the only Parliament of the three Kingdoms; the Parliament of *Ireland*, being not only Prelatick also, but a Cypher as to Power. And what grievous and crying Oppressions, this Incorporating UNION hath brought upon the Subjects of *Scotland*, that are really well affected to the Covenants, and Work of Reformation, both as to their Sacred and Civil Liberties and Priviledges, is manifestly known by sad Experience, seeing it is only owing to the Power of the united Parliament, that *Scots* Subjects are oppressed with the Act of that Parliament, establishing a *Toleration* of *English* Prelatick Curates to set up and practise *English*-popish Ceremonies, and almost all Hereticks to set up and practise their *Damnable Heresies* in *Scotland*; and the Civil Magistrates are obliged to protect all these in the peaceable Exercise of these Superstitions, and Heresies. And by another Act of that united Parliament, Patronages are established, which deprive People of their Christian Liberty of calling their own Ministers. And by another Act of the same united Parliament, Intituled, *An Act for further Security of His Majesty's Person and Government, and the Succession of the Crown in the Heirs of the late Princess Sophia*, &c. Anno primo Georgii; Page 8, 9. of that Act, it is statuted and ordained, *That every Person that refuseth to swear the Oath of Abjuration* (which obliges to maintain Prelacy) *shall be incapable to be any Magistrate, Officer, Civil, or Military, Minister of the Gospel, Professor of Philosophy, or Divinity, or Schoolmaster, Chaplain, Tutor, or Guardian; yea that every Person who refuseth to swear that Oath, shall be deprived of all Benefit of Law to recover any Debt, or pursue any Bill, Bond, or Plaint in any Court in Britain, and shall be likewise incapable of being Executor of any Person, or of any Legacy.* And what grievous oppressing Taxes are imposed by that united Parliament, all Men know.

And seeing, the carrying on the unlawful Engagement, in a Way that made Duties to GOD and Religion (to wit the Covenanted Reformation of the three Kingdoms) qualified and limited, and Duties to the King absolute and unlimited; because the Engagers did not require and obtain Security from the King, before they brought him to *London* (as was said on the second Article) that he would abolish Popery, Prelacy and Superstition; and so the restoring him to the Exercise of Government without this Security, is the making Duties to the King absolute and unlimited, and Duties to GOD, and Religion sworn to, by that Covenant, to be limited; which the Assembly saith, is contrary to this third Article of the Solemn League; because, say they, the Duty in preserving and defending his Majesty's Person and Authority, is by the third Article of the Covenant qualified with, and subordinate unto the Preservation and Defence of the true Religion, and Liberties of the Kingdoms.

Then surely, it is undeniably evident, That the same third Article is far more grossly broken by the *Incorporating Union*, whereby the Covenanted Reformation of

England and Ireland, is thrust out of Doors, and a Law established for obliging all Kings of Great Britain to swear, to maintain Prelacy, and be themselves of that Communion, for all Time to come.

Page 391. *The fourth Article of the Covenant is so foully broken, that they who were by that Article declared Enemies, Incendiaries, Malignants, and therefore to be brought to condign Trial and Punishment, are now looked upon as Friends and Associates, and are the Men who get most Favour and Protection, and sundry of them employed in Places of Trust, in the Army and Committees.*

But seeing the fourth Article of the Solemn League was foully broken by favouring, protecting, and not bringing to condign Punishment malignant Prelatists, but associating with them, and employing some of them in Places of Trust in Army and Committees; then certainly, that Article is far more foully broken by the *Incorporating Union*, because by it the Presbyterian Nation of Scotland, is not associated with a few, but incorporated with all the malignant Prelatists, and the Prelates themselves of England; and instead of a few Malignants in Places of trust, by the Union, a Prelatick Parliament is established to rule the three Kingdoms.

Page 391. *As for the fifth Article, instead of endeavouring to preserve Peace and UNION, a Breach is endeavoured between the Kingdoms, not only by taking in, and garrisoning their Frontier Towns, but also entering the Kingdom of England with an Army, and joyning with the common Enemies of both Kingdoms, notwithstanding of an Offer of a Treaty, upon the Propositions of both Kingdoms, made by the Parliament of England to the Parliament of this Kingdom. And whether the Way of this Engagement can consist with the large Treaty between the Kingdoms, we shall wish the honourable Committee of Estates may yet take it into their serious second Thoughts.*

And seeing the Engagers did break the fifth Article of the Solemn League, by entering *England* with an Army; and joyning in Association with the common Enemies of both Kingdoms (*viz.* a Party of Prelatists that refused to take the Solemn League; and therefore Malignants, as appears by the Declaration of both Kingdoms, *Anno* 1643, cited before) then certainly, the going into the Incorporating Union, is a greater Breach of that Article of the Covenant; because altho' the going into the Incorporating Union, is not the breaking a National Peace with Armies; yet it breaks both the Peace and Union that were sworn to, in the Solemn League, which was the peaceable Enjoyment of the Reformation, then established in the Kingdoms; and that Union of the Covenant was a close Conjunction of the Nations in prosecuting the Ends of the Solemn League, in preserving and propagating the Reformation of the three Kingdoms; and in preserving the King's Person and Authority, the Priviledges of Parliament and Civil Liberties of the Subject, in Subordination to Religion; and this Incorporating Union hath not only more grossly broken that covenanted Peace and Union, than that unlawful Engagement did, but wholly overturned the same, both in *England and Ireland*, and established a Prelatick Peace and Union in its Room: and the Nation and Church of *Scotland* in going into it, have in Conjunction with *Eng-*
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land, established a Subversion by Law, of that Solemn Covenant, that was made both with GOD and Man, as is plainly manifest before Sun and Moon : And trampled upon the Blood of the many Thousands of our famous Ancestors, spent in Detence of it in *England* and *Scotland*, suppressing the malignant Armies : and also upon the Blood of our Renowned Martyrs, that sealed our Covenants in King *Charles II.* and his Brother's Time.

Pages 391, 392. *The sixth is also manifestly broken ; for we are thereby obliged to assist and defend all those that entered into this League and Covenant, in maintaining and pursuing thereof : whereas the Army now entered into England, is to assist and defend many, who have not entered into that League and Covenant : And for those who took the Covenant in that Nation, and continue faithful in it, what they may expect from this Army, may be collected, not only from their Carriage towards their Brethren at Home ; but also from that Clause towards the Close of the late Declaration of the Committee of Estates, viz. AND THAT WE WILL DO PREJUDICE, OR USE VIOLENCE TO NONE (AS FAR AS WE ARE ABLE) BUT TO SUCH AS OPPOSE US, OR SUCH ENDS ABOVE MENTIONED. It cannot be unknown, that many of the English Nation, who are firm and faithful to the Covenant, and Presbyterian Government, do, and will, according to their Places and Callings, oppose some of those Ends above mentioned in that Declaration, as namely the restoring both of King and Queen, without any Condition, or Security first had from them ; and so by that Rule in the Declaration, they must expect to be used as Enemies, not as Friends. That sixth Article is also broken, by a departing from the first Principles and Resolutions : and by dividing and withdrawing from those that adhere thereunto, which hath been before cleared by the Commission of the late General Assembly in their Declaration in March, Representation, and other Papers published in Print.*

By what the General Assembly anno 1648 saith here upon the sixth Article, it is plain, that they charge the Engagers with breaking this Article of the Solemn League. 1. In that they Associated with many in *England* that did not take the Covenant, and so defended these Malignants, being Associates. 2. That they were cruel against their Brethren at Home, who adhered to the Covenant. 3. In that they would do Violence against all that Opposed them, in Restoring the King and Queen, without any Security had from them for abolishing Popery and Prelacy. 4. In that the Engagers departed from the first Principles and Resolutions of preserving and propagating the covenanted Reformation in the Three Kingdoms. 5. In that they were Guilty of SCHISM, in dividing and withdrawing from their Brethren, who adhered to the Covenant and Reformation Established. And it will be found, that these who have gone into the Incorporating UNION, have more grossly violated that sixth Article of our Solemn League, than the Engagers did, in the most part of these Particulars above exprest, as by Comparison will plainly appear. For, 1. The Engagers did only by Association shelter and defend MANT in *England*, who shewed themselves to be Malignants by their refusing to Swear the Solemn League and Covenant : But these who have gone into

into the Legal Establishment of the Incorporating UNION, have thereby gone into; and firmly Established the Prelatick Constitution of the whole Kingdom of England, and also of poor Ireland, being under English Power and Government: And all this in direct Opposition to that Article of the Covenant, which only obliges Scots Covenanters to defend all those in England and Ireland, who enter into this Covenant with us.

2dly, The Engagers were cruel against their Brethren at Home in Scotland who adhered to the Covenant; in this I freely grant, that the Soldiers of the Engager's Army used many cruel Hostilities against the firm Covenanters in Scotland, which the UNIONERS did never yet use against the most firm Adherents to the Covenants in this Nation: But it must not be pass over in Silence, that of late, some of these, who have gone into the Legal Establishment of that Incorporating UNION, are Threatning that all shall be Banished to America, who withdraw from Communion with the present National Church, which the PROTESTERS are obliged to do, upon account of the Church's going into that UNION; and other gross Defections, tho' indeed, so far as I can hear, none in Scotland are arrived to that pitch of Merciless Rage, against Men, for firm adhering to the Covenants, except Jurant Ministers; nor are they all so violent either, but only the most High-Flies of them, who seem only to want a Prelatick Lordly Power in their own Hand, and then no more living in Scotland for Covenanters. And in the mean Time, some High-Flying Jurants show their Persecuting Spirit, by an unjust and Tyrannical Sentence, of Deposing the Reverend Mr. Taylor Minister of the Gospel at Wamphray, the Tyrannical Injustice, of which Sentence, is so Publickly known, I shall say no more about it. Another Instance of Jurants Cruelty against Adherents to the Covenants, is, That at their pretended General Assembly in the Year 1715, many of them did vigorously Plead for having an Act made, for Proceessing all Persons who withdraw from Communion with Jurants, and Non-Jurors joining together: And thus they plainly manifested to the World, their Designs of inflicting the Censures of the Kirk, Excommunication not excepted, upon all the PROTESTERS, and this is a palpable Evidence of Cruelty against Men, for firm adhering to the covenanted Reformation. And what Tyrannical Proceedings the Church has used in her Judicatures Superior and Inferior against the Reverend Mr. John Hepburn, and Mr. James Gilchrist, and Mr. John Millan, are abundantly known.

3dly, The Engagers did declare, and resolve to do Violence against all that would Oppose their Restoring the King and Queen, without Security had from them for abolishing Popery, Prelacy and Superstition, Heresy, Error, and Profaneness, out of the Three Kingdoms, according to the Solemn League and Covenant: But these that have gone into the Incorporating UNION, have settled an everlasting Constitution of Prelacy in England and Ireland, and by a Fundamental Law appointed, that the present, and all Succeeding Kings and Queens, who shall Reign and Rule Britain, shall at their Coronation, Solemnly Swear, not on-ly

ly to preserve the Prelatick Constitution of the Church of *England*, including her *English*-Popish Ceremonies : But also to join in Communion with the said Church of *England* : And by necessary consequence that Establishment of the UNION, hath for ever excluded Presbyterians from being KINGS or QUEENS Ruling Britain.

And likewise, by evident necessary consequence, all that have gone into that Unalterable Establishment of *English* Prelacy, and Prelatick Kings over *Britain*, are obliged, in defence of that Fundamental Law, to their outmost Power, with Violence to Oppose the Establishing a Presbyterian King or Queen to Rule these Nations.

Some Ministers, yea the most part of Ministers, for ought I know, in *Scotland* do, contrary to the clear light of Reason, deny this plain and necessary consequence, which makes the Prelatick Clergy of *England* and *Ireland* wonder at *Scots* Ministers, for denying the plain Sense of a Fundamental Law ; Yea, even when the *British* Parliament that Ratified the UNION, hath with a Witness, declared before Sun and Moon, that the true Sense of that unalterable Fundamental Law, is to Exclude Presbyterians, and by Solemn Oath to oblige the Kings of *Britain* to be of the Communion of the Prelatick Church of *England* ; And accordingly the present King *GEORGE* was Sworn at his Coronation: And that when the last Parliament of Queen *ANN* was in Being, which was not Dissolved for some Months after the King's Coronation : And is it not surprising, that Ministers should deny both plain Reason, and visible Experience ? For seeing the *British* Parliament makes it evident, That by the UNION there is a Fundamental Law Established, obliging all Kings and Queens of *Britain* to swear, they shall be only of the Communion of the Prelatick Church of *England* ; Then surely there can be nothing more plain, than, that these that have gone into that UNION, are obliged with Power and Violence to Oppose setting up either King or Queen, contrary to their Fundamental Laws : Especially seeing, That by the Oath of Allegiance, Subjects are sworn to Defend the King's Person and Authority, in Defence of the Constitution of Government and Fundamental-Laws ; but of that more afterwards. But if any Ministers in *Scotland* would have People Believe, that by the Union, all Presbyterian Kings and Queens are not Excluded from the *British* Throne, as I have said above, let no Man of Reason believe it, contrary to both Reason and Experience, until the Parliament of *Britain* either set up a Presbyterian King or Queen to Rule *Britain*, or else give an Act of Parliament, declaring that the Sense of that Fundamental Law, which obliges all Kings and Queens, who shall Rule *Britain*, to be solemnly Sworn to be of the Prelatick Church of *England*, does not exclude, but allows the Kings and Queens to be Presbyterians ; but such a Contradiction is not to be expected from a Parliament of so much Zeal for Prelacy, in direct Opposition to the Solemn League.

4thly, The Engagers did break the sixth Article of the Solemn League, by departing from the first Principles and Resolutions, of preserving and propagating the Covenanted Reformation in the Three Kingdoms : For tho' the *Scots* Pres-

byterian Engagers did not turn Professedly Prelatick, more than *Scots* Jurants, yet they departed from these Principles and Resolutions sworn to in the Covenant, by their Associating with, and thereby sheltering and defending many Malignants, and by their Tolerating the King and Queen's Idolatry and Superstition, instead of Extirpating Popery and Prelacy without Respect of Persons, and by setting themselves to Oppose all that would not allow them to Restore the King, without any solemn Security first had from him for abolishing Popery, Prelacy, Superstition, Heresy, Error and Profaneness, and Establishing the Covenanted Reformation of the Three Kingdoms.

But these, who have gone into the Incorporating UNION, have departed far further from these Principles and Resolutions of preserving and Propagating Reformation of Religion in Doctrine, Worship, Discipline and Government, in all the Three Kingdoms, according to the Solemn League: For instead of sheltering and defending some Malignant Prelatists in *England*, The UNIONERS have Established the Prelatick Constitution of the whole Kingdom of *England* and *Ireland* too; And instead of Resolving to Oppose all firm Covenanters that would withstand TOLERATING the King's being of the Communion of the Prelatick Church of *England*; by the UNION there is a Fundamental Law Established, obliging all Kings and Queens that shall Rule *Britain*, solemnly to swear to be of the Communion of the Prelatick Church of *England*: And how UNIONERS are obliged to Oppose all Covenanters that withstand the same; that is spoken to above. And tho' Popish Kings and Queens be excluded by the UNION: Yet all the Papists in *Scotland*, *England*, and *Ireland* are Tolerated by it, yea so far is the UNION from securing Reformation, according to the first Principles and Resolutions sworn to in the Solemn League, that on the contrary it hath been like *Pandora's Box*, out of which have come all these deadly Maladies, Destructive to true Religion, viz. Toleration of Prelatick Ministers, and English Popish Ceremonies in *Scotland*, together with swarms of Damnable Heresies, Restoration of Patronages, and Multitudes of Oaths that are contrary to the Word of GOD, and our Covenants; such as the Oath of Abjuration, and unlimited Oaths of Allegiance, or at least having no other Limitation than as they are Relative to English Laws, and the Constitution of Government Established by the UNION, including English Erastian Supremacy and Prelacy, and obliging the Swearers to maintain all these. But of that more afterwards.

5thly. The Engagers did break the 6th Article of the Solemn League, by their making a SCHISM; in dividing and withdrawing from their Brethren, who adhered to the Covenant and Reformation Established. We have a very plain Description what is the UNION of the Covenanted Church, and also what is SCHISM from her, in the sixth Article of the Solemn League, viz. That we shall Assist and Defend all that Enter into this League and Covenant, in the maintaining and pursuing thereof, and shall not suffer our selves directly, or indirectly, by whatsoever Combination, Persuasion, or Terror, to be Divided or withdrawn from this blessed UNI-

ON and Conjunction, whether to make Defection to the contrary Part, or to give our selves to detestable Indifferency, or Neutrality in this Cause. By which Description it is plain, that the UNION of the Covenanted Church, consists in this, that the Members thereof firmly and stedfastly adhere to, and defend one another, in maintaining and Pursuing the Ends of the Covenant, that is, in performance of all the Duties to GOD, and Man, that the Word of GOD, and our Holy Religion require; All these being sworn to in the Covenant to, be stedfastly performed, whatever Combination, Perswasion, or Terror fall in the way to hinder the Preservation, and Propagation of Covenanted Reformation of these Three Kingdoms, according to the Obligation of our Covenant: viz. The Solemn League.

2dly. By this Description it is evident, That the making of SCHIMS and RENTS in the Covenanted Church, consists, 1st. In Mens making Defection from this Cause of GOD, viz. the Work of Reformation of the three Kingdoms, and joyning with these Parties, against whom the Covenant was made. In plain Terms, when Men by any Combination, Perswasion or Terror, fall from the Duties of preserving and propagating the Reformation of the three Kingdoms, sworn to, in the Covenant, and joyn with, support and defend the Parties against whom the Covenant was made, viz. Papists, Prelatists, &c. and relinquish the honest Adherents to the Covenant, that is making a SCHISM in the Covenanted Church.

2dly. In that, when Men for any Combination, Terror or Perswasion give themselves to detestable Indifferency, and Neutrality in preserving and propagating the Covenanted Reformation of the three Kingdoms: Like so many Gallio's, i. they can get worldly Ease, and Advantage; they are indifferent whether Covenanted Reformation of these Lands sink or swim; so that they cowardly and disgracefully, contrary to the very Letter of the Covenant, forsake the Cause of GOD, and honest Adherents to the Covenant; as if they thought it Sin and Shame to own Christ his Cause and Followers, and for Fear of Trouble or Loss, they quit Christ's Party, and especially in the Day of publick Testimony: And thus they are guilty of shameful Schism, in renting from the Adherents to the Covenant and Work of Reformation sworn to, and once established in these three Kingdoms. For he that is not with us is against us, and he that gathereth not with us scattereth. I find the UNION and RENTING of the Covenanted Church thus explained, by the General Assembly of the Church of Scotland Anno 1645, Session 18, in their solemn and seasonable Warning, Page 283. Yea, in that Page, Men are declared Malignants, Enemies, and Covenant-breakers, tho' they joyned not with Papists, or Prelatists, but were guilty of detestable Neutrality, spoken of above.

And altho' the Engagers published in their Declaration, That they would defend Religion, Doctrine, Worship, Discipline and Government, as is by the Mercy of GOD, and his Majesty's Goodness, established by Law among us, Cited above: So that they professedly kept up an outward Face of Presbytery, as well as Scots UNIONERS do; yea, and more; for Engagers professed to keep up the Reformation of the three Kingdoms, then established by Law, tho' not with the King's Con-

sent; yet these Engagers made a SCHISM in the Covenanted Church, by making Defection from the Blessed UNION and CONJUNCTION sworn to, in the Covenant, as above said, and on the contrary, joyning in Association with Malignant Prelatists against whom the Covenant was made: By which scandalous Defection, they wilfully threw themselves out of Communion with the Covenanted Church; so that she could not joyn in Communion with them, but judicially debarred them, until they gave publick Satisfaction, as above said.

But seeing the Engagers were guilty of SCHISM, by making Defection to the contrary Part, in making an Association with many Malignants in *England*, as said above; then surely the making an Incorporating UNION, for establishing the Prelatick Constitution of the whole Kingdom of *England*, to stand for all Ages, is a far more grievous Defection from the Union of the Covenanted Church, sworn to in that sixth Article of the Solemn League, and a far greater SCHISM: For these that have gone into that Incorporating Union with the Prelatick Constitution of the Kingdom of *England*, to stand for all Ages, they have not only withdrawn from their Brethren, who adhere to the Covenanted Reformation, and on the contrary joyned with the Prelatick Party, against whom the Covenant was made; but also established that SCHISM, by a Law, to stand to all Generations, and thereby for ever thrust out of Doors, the Reformation of the three Kingdoms, sworn to in the Solemn League.

O! that ever such a Thing should have been told in *Gath*, and published in the Streets of *Askelon*, to make all the Malignant Prelatick Party rejoice! *Quis talia fando, temperet a Lachrymis?* And by what I have said, in comparing the Incorporating Union with the Prelatical Constitution of the Kingdom of *England*, with the unlawful Engagement, I have clearly proven that second Point I promised; namely, That going into the Legal Establishment of that Incorporating Union with *England*, is not only contrary to the Word of GOD, and true Reformed Religion of the Church of *Scotland*, in her purest Times; but also a far more grievous Breach of every one of the Articles of our Solemn League, than the unlawful Engagement was: For the Incorporating Union with *England*, doth by a Law establish a total and final Subversion of our Solemn League; as I have made clearly evident.

The next Point I have to prove, is, That the present National Church of *Scotland* hath gone into the Establishment of the Incorporating UNION, with the Prelatick Constitution of the Kingdom of *England*. The Truth is, I think this so evident to all, that do not wilfully shut their Eyes, that I know no necessity of Advancing Proofs for it; Except 1st. for Formalty of Dispute, to offer Reasons for Proving what is affirmed. 2^{dly}. Because many Ministers of the National Church, deny manifest Truths, and would have People believe Things that are contrary both to Reason and sore felt Experience; as appears by what hath been said on the Union, and will be made out further, in the following Part of this Dispute.

But I proceed to prove, That the present National Church of Scotland hath gone into the legal Establishment of the Incorporating UNION, with the Prelarick Constitution of the Kingdom of England; For Proving which, I offer these Reasons, *Viz.*

First, Because the present National Church, hath gone into, and accepted of the Act of Security of the Protestant Religion, and Presbyterian Church Government, Concluded and Ratify'd by the Scots Parliament, January 16th, 1707; in which Act it is said, *That this Act of Parliament, and Settlement therein-contained, shall be insert, and repeated in an Act of Parliament, that shall pass for Agreeing and Concluding the foresaid Treaty of Union, betwixt the two Kingdoms; and that the same shall be therein expressly declared to be a Fundamental and Essential Condition of the said Treaty of Union, in all Time coming.* And accordingly in the Statutory Act of Ratification, it is expressly said, *Which Articles of Union, and Act immediately above-written, Her Majesty, with Advice and Consent aforesaid, Statutes, Enacts and Ordains to be and continue in all Time coming, the sure and perpetual Foundation of a Complete and Entire UNION of the two Kingdoms of Scotland and England.*

And that the National Church hath gone into, accepted of, and relies upon that Act of Security, as the only Security and legal Establishment of the Church of Scotland, is undenyably Evident by the Address of the Commission of the General Assembly, Anno 1712, March 27th, sent to the Queen, in which Address they say, *And that Act of Parliament Securing our Presbyterian Church Government, and the Establishment thereof, is to be held and observed in all Time coming, as a fundamental and Essential Condition of the Treaty of Union, concluded betwixt the two Kingdoms, without any Alteration thereof, or Derogation thereto, in any sort for ever.* And a little before, speaking of Patronages, they say, *Which we conceive is contrary to our Church's Constitution, so well SECURED by the Treaty of Union, and likewise ratified by Acts of Parliament of both Kingdoms.* And in the same Year, Mrs. Carstairs, Blackwell and Bailie, Commissioners, did in the Name, and by the Appointment of the Commission of the General Assembly, present a Representation to the House of Lords of the Parliament of Great Britain; in which, speaking of the Bill for Establishing Patronages, they say, *That a Bill, as we humbly conceive, so nearly Affecting the late Treaty of Union, in one of its most Fundamental and Essential Articles, Respecting the Preservation of the Rights and Priviledges which our Church at that Time was possessed of by Law: - - as a Thing, unalterable by any Judicature deriving its Constitution from the said Treaty.*

Secondly, Both Jurants and Nonjurants, Commissioners of the present National Church of Scotland, being sent by the Commission of Assembly to King George, without any Representation of Grievances, freely accepted of his Oath for Maintaining the Church of Scotland, as the was established by the Act of Security made at the Union; and the Assembly of the National Church hath accepted thereof, and acquiesced therein, and thanked King George for Ratifying and Confirming their legal Establishment by his Oath, as is evident by the Ge-

neral Assembly's Letter to the King, recorded in the Acts of Assembly 1715.

Thirdly, Another Reason to prove that the present National Church of Scotland hath gone into that Incorporating Union with England, is an Act made in their General Assembly Anno 1710, whereby they appoint all Members of the Church of Scotland to keep and observe Fasts and Thanksgivings when appointed by the Civil Magistrates; when its known to all Men, that the Civil Magistrates, who then and since appoint these Fasts and Thanksgivings, were the Queen, King, and Privy Council of England, of which for Ordinary, some few of the Prelates are: And making an Act to obey them as lawful Magistrates, was a clear Evidence of the Church's Consenting and going into that Union, by which English Prelates became Lawgivers to Scotland. *2dly*, It lets us see the Church her giving up a Part of the Ministerial Office to the Civil Magistrate, in allowing the Magistrate, for ordinary, in a settled State of the Church, to appoint Fasts and Thanksgivings, contrary to the Word of God, and Judgment of the Reformed Church of Scotland in former Times; as appears from *Calderswood's History*, Page 179, where he proves from *Jeremiah* 4 Chap. and from the Practice of the Church in *Babylon*, that the Church ought to appoint Fasts and Thanksgivings: For that which belongs to a Church *qua* Church, under a Heathen Magistrat, the Christian Magistrat hath no Power to take from her. And, saith he, if that be not a Part of the Ministerial Office, Ministers have no Office till they be constitute by the Civil Magistrate; and this was approved by the General Assembly; which approved his Labours in that Book.

But because the National Church knew the great Dissatisfaction of many Godly in the Land, on Account of the Church her giving up that Part of the Ministry to the Magistrat, the Commission of the Kirk Anno 1714, pretending to exercise the Kirk's Intrinsic Power, published a Paper that they called an Act of the Commission, appointing all the Members of the National Church of Scotland, carefully to observe and keep a Day of Thanksgiving for King George's peaceable and prosperous Accession to the Throne of England; and lest People should mistake the Day of Thanksgiving, the Commission to Evidence the Truth and Faithfulness of their Intrinsic Power, appointed the Thanksgiving to be kept precisely upon the

Day of _____ and required all Persons to be careful in Keeping that day; But on the Back-side of their Printed Cypher, the King contradicts the Commission, which Intituled it an Act of the Commission: But the King in his Proclamation, calls it only an Application to him to make an Act by his Magistratical Authority, for Keeping a Day of Thanksgivings; and accordingly he declares in that Paper, That he with Advice of his Privy Council, made the Act for Keeping the Thanksgiving, and fixed the Day. And if he had not done so, the Commission could never have kept their own Day, for they had determined none; Yea, by his Proclamation, he declared the Commission to have made no Act for it, but only an Application to him to make one. And this is another Evidence of the National Church her owning the Prelatick Privy Council of

England

England to be their Lawful Magistrates, established by the Incorporating Union with *England*.

A Fifth Evidence of the National Church her going into the Legal Establishment of that Incorporating Union with *England*, and not only so, but firmly Adhering to that UNION, is, because neither their Commission, the former half Year, nor their Pretended General Assembly in *May* 1715, would by any Means allow of a Representation of the Incorporating Union its being an intollerable Grievance to the Church and Nation of *Scotland*, and on that Account to Address the King to have it Dissolved; the Assembly's utterly Refusing to give any such Representation and Address to his Majesty, is an Evidence that the Voice of the National Church, saith publicly, now they will adhere to that Union.

A Sixth Evidence of the National Church her going into the legal Establishment of the Incorporating Union with the Prelatick Constitution of the Kingdom of *England*, is, when the *Scots* Members of Parliament are in *London* at the *British* Parliament, it's notoriously known, that many, if not the most Part of them, join in Communion with the Abjured Prelatick Church of *England*; and yet when they come Home again, this National Church never requires any Satisfaction for such grois Defections, but allows her Members to join in Communion with Prelates as oft as they please: And thus the National Church of *Scotland*, makes it evident, That she looks upon it as no Scandal in her Members to join in all Ordinances with Prelates, that the World may see that this Church allows of Joining with *England*, both in Church and State: And I know no Church that Ruling Elders may be allowed to join in Communion with, in all Ordinances, without Scandal, but their Ministers may lawfully join in Communion also; and seing this National Church allows her Ruling Elders to join with Prelates in Ordinances, as above said, they must allow Ministers to join also.

7thly, It is evident, That the National Church hath gone into that Union, which plainly appears by the Generality of the Ministers of the Church their Swearing the Oath of Abjuration, which is a Solemn Ratification of the legal Establishment of the said UNION. This is undenyable, and the Jurants do grant the Truth of this, in a Book Intituled *A Dialogue betwixt a Minister and two Elders*, Pages 22, 23. and in their Answer to the Sinfulness of the Oath Display'd, Pages 17, 18. they own the Swearing of the Oath as much Ratifies the Union, as the Shires and Burrows choosing and sending Members Yearly to sit in the united Parliament, Ratify it. And seing all the Nonjurants joining with Jurants in their General Assembly, have jointly, by their Judicial Acts, declared the Swearing that Oath to be no just Ground of Separation from Jurants, in the Sacrament of the Lord's Supper; which is a Judicial Approving of Swearing the Oath, as being no false Swearing, nor publick Scandal, else it would have been Cause of Separation from Jurants in that Sacrament, till the Scandal had been removed; as is Evident by our Confession of Faith, Chap. 30. Sect. 3. 4. and

1 Cr. 11. 27. to the End of the Chapter. Jude 23. 1 Thess. 5. 12. 2 Thess. 3. 14. 15. 1 Cor. 5. 4, 5, 13. Matth. 18, 17. Tit. 3. 10. And moreover, the Nonjurants, who join with Jurants in Assembly, have Sworn the Oath of Allegiance, and Subscribed the Solemn Obligation of Assurance, to maintain and defend the present Constitution of Government, which is undenyably the Constitution of Government established by the Union; which Assurance the Jurants likewise Subscribe, and the National Church in so doing, hath undenyably gone into the legal Establishment of that UNION.

8thly, It evidently appears, the National Church hath gone into the Legal Establishment of the Incorporating UNION, seeing the Ministers of the Church both Jurants and Non-Jurants have by Consent and Practice gone into a Bond of Association, published in Print through the Nation in 1715: For Defence of the present Constitution of Government in Church and State by Law Established, which, in that Bond of Association they called, THE GLORIOUS CONSTITUTION OF CHURCH AND STATE. Their going into, that Association is undenyably evident by their Practice.

And altho' the PROTESTERS are truly against the Popish Pretender; As their Appearance in Arms against him, makes manifest; Yet they cannot understand how the Ministers of the National Church can lay down their Lives, and perswade their Flocks to, lay down their Lives for Defence of Erastian Supremacy, Prelacy and *English*-Popish Ceremonies, which are all included in the Establishment of Government by the Incorporating Union: Surely the Ministers and Christian Professors of the Covenanted Church of *Scotland*, are bound by our Covenants, with their very Lives and Fortunes, to Extirpate Popery, Prelacy, Erastianism, Superstition, Heresie, Error and Profaneness. And hence it is manifest, that the Church's entering into solemn Obligations by Oaths and Bonds, obliging them to lay down their Lives in defence of the Legal Establishment of Erastianism, Prelacy, and *English* Popish Ceremonies, and the Legal Toleration of Damnable Heresies, which are parts of the present Constitution of Government, as is manifest; I say the Church by her so doing, acteth plainly contrary to the Word of GOD, and our Covenants, as is clearly evident by what hath been said, in comparing the UNION with the Unlawful Engagement. And let the Ministers of this National Church tell the World, if Prelates and Curats can do more for the Defence of Erastianism and Prelacy, than to engage themselves by Solemn Oaths and Bonds to lay down their Lives in defence thereof? And seeing the Ancient Covenanted Church of *Scotland*, hath clearly Demonstrated, that the LORD hath by Commands expressly forbidden Associations, and much more Incorporating UNIONS with Malignants, and all such, being Abjured by our Covenants; neither Ministers nor Magistrates can count it Rebellion against the Lawful Power of Magistrates that GOD hath Instituted; when PROTESTERS refuse to lay down their Lives in Defence of *English* Erastianism and Prelacy; For that would be, to make GOD's express Command, and our Covenants, Rebellion: Which would be Arbitrary Government and Persecuting Prelacy, set up again.

The next Point, I promised to speak to, was to show that Ministers, Elders, and Christian Professors adhering to the Covenanted Reformation, have as just Ground of *NEGATIVE* and *POSITIVE SEPARATION* from the present National Church, upon account of her going into the Legal Establishment of that Incorporating UNION with the Prelatick Constitution of the Kingdom of *England*, and adhering to the same; as the Church of *Scotland*, in Adherence to the above said Reformation, had to make both *NEGATIVE* and *POSITIVE SEPARATION* from all these that went into the Unlawful Engagement, *anno* 1648, and refused to give Publick Satisfaction, for the gross Scandal of going into that Engagement.

Now I have clearly Demonstrated, First, That going into the Unlawful Engagement, and adhering to it, and so refusing to give Publick Satisfaction was just Ground, for the true Covenanted Church, in Adherence to the Covenanted Reformation, to make both *NEGATIVE* and *POSITIVE SEPARATION* from all such Engagers. 2dly, I have also Demonstrated, that going into the Legal Establishment of that Incorporating UNION, and defending that Constitution, is plainly contrary to the Word of GOD, which forbids Association with Malignants, and much more *Incorporating Union* with them; And that it is also a far more gross and heinous Breach of all and every one of the Articles of our Solemn League.

3dly, I have made it clearly and uncontestably Evident, That the present National Church hath gone into the legal Establishment of that Incorporating Union, with the Prelatick Constitution of the Kingdom of *England*, and by Solemn Oaths and Bonds, have obliged themselves to Maintain and Defend that Prelatick Constitution, established by the UNION. From all which it plainly follows, by evident necessary Consequence, that Ministers, Elders and Christian Professors, adhering to the Covenanted Reformation of the Church of *Scotland*, in purest Times, namely, between the Year of our Lord 1638, and 1649, Inclusive, have just Ground to make, not only *NEGATIVE*, but also *POSITIVE SEPARATION* from the present National Church of *Scotland*; and set up Judicatures Distinct and Separat from the said National Church. And thus I have made it clearly Evident, That the National Church of *Scotland*, her going into, and Defending the Incorporating Union, with the Prelatick Constitution of the Kingdom of *England*, is just Ground and Cause of Separation, both *NEGATIVE* and *POSITIVE*, from the said National Church.

C H A P. III.

S E C T. I. *Wherein Arguments are advanced for Proving the second Part of the Assertion, which was this; Viz. That the most Part of the Ministers of the Present National Church of Scotland, have Sworn to Maintain English ERASTIAN SUPREMACY, PRELACY, and English Popish CEREMONIES; and that Nonjurants joining with Jurants, have JUDICIALLY approv'd the Swearing that Oath to be free of false Swearing and Publick SCANDAL; and that the same is just Ground of Separation.*

F O R Proving this Point, I offer this plain Argument, *Viz.*
All Ministers, Elders and Christian Professors, who adhere to the Covenanted Reformation of the Ancient Church of Scotland, in her purest Times, have just Ground of both *Negative* and *Positive* Separation, from that National Church of Scotland, of which the most Part of Ministers have Sworn to Maintain *English* ERASTIAN SUPREMACY, PRELACY & *English Popish* CEREMONIES, & *Nonjurants* joining with *Jurants*, have jointly in a Judicial Way, by Acts of their General Assembly, materially & by evident necessary Consequence, approv'd the Swearing that Oath, to be free of publick Scandal; so that, That grievous and notour Scandal, cannot be gotten Removed in a Regular Way, to reach Edification.

But the Present National Church, is that National Church of Scotland, of which the most Part of the Ministers have Sworn to Maintain *English* Erastian Supremacy, Prelacy, and *English Popish* Ceremonies, and *Nonjurants* joining with *Jurants*, have jointly in a Judicial Way, by Acts of their General Assembly, materially, and by evident necessary Consequence, approv'd the Swearing that Oath, to be free of Publick Scandal; so that, That grievous and notour Scandal; cannot be gotten Removed in a regular Way, to reach Edification.

And therefore all Ministers, Elders and Christian Professors, who adhere to the Covenanted Reformation of the Ancient Church of Scotland in her purest Times, have just Ground of Separation, both *Negative* and *Positive*, from the present National Church of Scotland.

The Scots Jurants do not deny the *Major*, or first Proposition of this Argument; for one of the keenest Jurants, for Defending that Oath, in his Answer to the Sinful Nature of the Oath Display'd, Page 22d, saith, *He* (viz. the Displayer) *insists on the Word* [Dignity,] *and considers that Ecclesiastical Supremacy may be very fairly comprehended in it.* In Answer to which, the Jurant saith, *I do confess, if he would make it appear from one good Argument, that that is in it, I should renounce the Oath, and whoever (if of the Church of Scotland) apprehends that to be in the Word, and notwithstanding takes the Oath, Sackcloth will scarce Remove the Scandal given thereby.* But I remark a Word here, that he Names no Censure due to them that were not of the Church of Scotland, who apprehended Ecclesiastical Supremacy to be in it, and yet took that Oath; so he looks on it to be Lawful for *English* and *Irish* Nations

CHAP. III. *Of Scandal, is Just Ground of SEPARATION.* 33
 Nations to Swear to Maintain Ecclesiastical Supremacy: But sure he will never reconcile that with our Solemn League. 2dly, He supposes that others that are not of the Church of *Scotland*, might understand the Word, DIGNITY, to comprehend Ecclesiastical Supremacy, and Swore the Oath in that Sense. His Supposition alloweth, that the *English* Parliament, that framed it, might all Swear it in that Sense; and surely they that framed it, knew best what Sense they intended by the Words of it.

And seeing the Jurants grant the first Proposition of my Argument, I shall proceed to prove the *Minor* or Second Proposition, which was this, *Viz.* But the present National Church, is that National Church of *Scotland*, of which the most Part of Ministers have Sworn to maintain *English* ERASTIAN SUPREMACY PRELACY and *English-Popish* CEREMONIES, and *Nonjurants* joining with *Jurants*, have jointly in a judicial Way, by Acts of their General Assembly, materially, and by evident necessary Consequence, approved the Swearing that Oath to be free of publick Scandal; so that, That Grievous and Notour Scandal, cannot be gotten removed in a regular Way, to reach Edification.

The Jurant Ministers in *Scotland*, deny that the Oath obliges the Swearers to Maintain *English* ERASTIAN SUPREMACY, PRELACY & *English-Popish* CEREMONIES; and the great Reason of their Denyal is, because, say they, *Jurants* cannot be charged with these Things on Account of their Swearing that Oath, unless by Consequences which they deny, as they say in the *Oath of Abjuration* no Ground of Abjuration, Page 19.

To which I answer, It is a Scriptural Rule to condemn Errors, upon evident necessary Consequences, whether the Party condemned, deny the Consequences or not; as is clear from the first Epistle of *John* 1. 10. where the Apostle Condemns the Error of Quakers, Anabaptists and others, who hold that Men in this Life can come to a State of Perfection, so as to live without Sin; whereas God saith, The Righteous Man sinneth daily, *James* 3. 2. *John* 15: 5. *Rom.* 8: 3. *Eccles.* 7. 20. 1. *John* 1. 8, 10. *Rom.* 7. 18, 19. *Gen.* 6. 5. so when a Quaker saith, he hath lived so many Years and hath not sinned, the Apostle answers by Consequence, you Quakers make God a Liar. O! saith the Quaker, I abhor that Consequence, for in my Conscience I have no such Perfwasion, that the Eternal God of Unchangeable Truth is a Liar. Thus it is plain, that these who deny necessary Consequences, they contradict the Spirit of God, speaking by the Apostle. 2dly, This Scripture lets us see, That by the plain Rule of God's Word, we may justly condemn Errors, Defections from Truth, and the like, upon necessary Consequences, tho' the Parties Guilty deny never so obstinately. See *Calvin*, *Vullichius*, and *Bullinger*, on 1 *John* 1. 10.

But I proceed to prove the Proposition by Parts, *Viz.* 1st, To prove, That Jurant Ministers have sworn to maintain *English* Erastian SUPREMACY, PRELACY, and *English* Popish CEREMONIES. 2dly. To prove, That both Jurants and Nonjurants joyning together have made Acts of their General Assembly, whereby they have

36 *Swearing the Oath, and Judicial approving it to be free* CHAP. III.
in a Judicial Way, materially approven the swearing that Oath, to be free of public Scandal; so that, That grievous and notour Scandal cannot be gotten removed in a regular Way, to reach Edification. 3dly. *That the same is Just Ground of Separation.*

In Order to prove the first of these the more distinctly and fully, *first*, I shall lay down what Concessions, Jurant and Nonjurant Ministers of the present National Church of Scotland have granted, and cannot in Reason deny. 2dly. According to these Concessions, which they must grant, I shall prove by *The Judgment of whole Kingdoms and Nations*, that the Oath of Abjuration, even in its proper literal Sense, obliges Jurants to maintain and defend *English* Erastian Supremacy, Prelacy, and *English* popish Ceremonies. 3dly. I shall prove the same from *English* Acts of Parliament. 4thly. By the Testimony of King *James* the 6th. 5thly. By the Testimony of the Judges of the Circuits of *England*. 6thly. By the Testimony of several others the most Learned Lawyers of *England*. I proceed to the first of these, *Viz.* To lay down the Concessions, that Jurants and Nonjurants of the National Church have granted, and can not in Reason deny: And they are these, *viz.*

First, All Jurants must, and do grant, *That the Oath of Abjuration contains an Oath of Allegiance in it.*

2dly. *That the Oath of Allegiance contained in the Oath of Abjuration, was originally framed, and composed by an English Prelatick Parliament.*

3dly. *That it was properly fitted and framed in Matter, Form and Signification, for English Prelatick Subjects, long before the Incorporating UNION.*

4ly. *That the Oath of Allegiance, contained in the Oath of Abjuration, was originally intended by the English Prelatick Parliament, in its literal Signification, to oblige English Prelatick Subjects to preserve the Queen's Person, and Government, in her maintaining and preserving the English Constitution of the Government, the Laws of that Kingdom, and Liberties of the Subjects, that she was by her Coronation Oath sworn to maintain.*

5thly. *That the Queen was by her Coronation Oath, sworn to maintain the Constitution and Power of Prelates, and Prelatick Government of England, and her own Erastian Supremacy, as Head of the same; being Supreme Ruler and Judge of all Matters, and Causes Civil and Ecclesiastick, having the same Power that Queen Elizabeth had: For since the Revolution King William gave Commission, for a Regal Visitation of the Diocess of Down in Ireland, founded upon the same Prerogative of Supremacy, that Queen Elizabeth was invested with; and by Vertue of his Regal Commission, delegated three Persons, of whom one was a Lay-Man, viz. Sir John Coggel, and the other two being Bishops, to sit, and judge, censure and depose, as they saw Ground for, the Bishop of Down, and other inferior Clergy in his Diocess; and accordingly they deposed the Bishop of Down, viz. Bishop Hacket, Dean Ward, and Mr. Mills: So did Queen Anne, by her Regal Parliamentary Erastian Power, with Consent of Parliament, judicially sentence and suspend Doctor Sacheverell. And all Men know, That the Bishops of England are still constitute in Manner*

and

and Form, as in Queen Elizabeth's Time; so that the Kings and Queens of England are invested with the same Power of Supremacy with which she was; for Ecclesiastick Supremacy was annexed for ever to the Crown of England, by a Statute of King Henry the 8th. as is evident by his Statutes, Chapter 17. And this was corroborate by the Statutes in Queen Elizabeth's Time. See her Statutes Chap. 1.

And King William expressly declared, in his Commission for the Regal Visitation, above said, *That he gave that Commission to these three Men aforesaid, by Vertue of the Prerogative of Supremacy, inherent in the Crown of England, annexed to it by King Henry's Statute, and corroborate by the Statutes of Queen Elizabeth.*

6thly, *That the Oath of Allegiance contained in the Oath of ABJURATION, in its true literal Sense, did oblige English Prelatick Subjects, to maintain and defend the Queen's Person, and Government of England, while she maintained and preserved the Constitution of Government, Laws of that Kingdom, and Liberties of the Subjects, according as she was most solemnly obliged by her Coronation Oath of England: For all Men grant, That the Oath of Coronation, and the Oath of Allegiance are Correlatives. And the Jurants grant, yea affirm, in the Dialogue betwixt a Minister and two Elders, Page 38, That the Parliament of England and Scotland declared the Forfeiture (viz. of James the 7th) and entail'd the Crown to his Protestant Children, who swore to govern according to Law, and have all along done so: Therefore the Queen's Right stands good. And so English Subjects before the Union, did in their Oath of Allegiance, contain'd in the Oath of Abjuration (in the Sense of Scots Jurants) directly swear to defend and maintain the Queen's Right, founded on her Coronation Oath, whereby she Swore to Govern England according to the Law, by which Law, ERASTIAN SUPREMACY, PRELACY, and English Popish CEREMONIES are established: And that it is uncontestably plain, that English Prelatick Subjects, yea all the Subjects of England, by the proper Literal Sense of their Oath of Allegiance in the Oath of Abjuration did swear to maintain and defend the Queen's Right, and Government, in defending and maintaining ERASTIAN SUPREMACY, PRELACY, and English Popish CEREMONIES. And this is the true Literal Sense of that Oath of Allegiance, as originally intended by the English Parliament, and their Acts of Limitation, and further Limitation, by which it was imposed on all English Subjects.*

7thly, *That the Oath of Allegiance contained in the Oath of Abjuration, did by the Particle AS, refer to the Act of Limitation, and further Limitation, whereby the Protestant Succession of Queen Anne, and of the Electoral House of Hanover was settled.*

8thly, *All grant, That the Act of Limitation, and further Limitation, are Fundamental Laws, Establishing the whole Constitution of England in Church and State; And particularly Supremacy and Prelacy.*

9thly, *All do freely grant, That the Prelatick Parliament of Great Britain did never yet alter the Matter and Form of these Acts of Limitation, nor give any Parliamentary Explication, declaring that these Acts by which the Oath of Abjuration is imposed, do not now oblige the Swearer to maintain English Erastian Supremacy and Prelacy, as the*

38 Swearing the Oath, and Judicial approving it to be free CHAP. III.
the Oath in it's Literal Sense, formerly obliged all Subjects under English Government,
by their Oath of Allegiance contained in it.

10thly. All must grant, That the United Parliament of Britain did never give an
Explanation of the Oath of Abjuration, declaring, That the said Oath doth not now bear
the same Literal Sense, that originally it had for maintaining English SUPREMACY, and
PRELACY by the Oath of Allegiance, contained in that Oath of Abjuration.

11thly. The Commissioners of the General Assembly of the present National
Church of Scotland, who were the Representatives of the Church, Invested with a
Commission to act in Name and Behalf of the National Church, in the Conference be-
tween them and the PROTESTERS, held at Penpont in July 1714. These Commis-
sioners above said did publicly grant in that Conference (I mean the Extrajudicial
Conference) the PROTESTERS there present, having Protested against the Constitu-
tion, Authority, and judicial Acts of the General Assembly and their Commissioners.
These Commissioners, I say, did in Publick Conference, before many Hun-
dreds grant; That Scots Ministers did swear the Oath of Abjuration in direct Obedi-
ence, first, to the Power of the Prelatick Parliament of Great Britain, and to the Author-
ity of the Act of Toleration, as a Consequential Law founded upon, and inseparably connected
with the English Acts of Limitation, and further Limitation, as fundamental Laws of England,
upon which the Act of Toleration was founded, and to which it refers, and with which,
as its Foundation, it is inseparably connected. For the Act of Toleration is only a Con-
sequential Law, which following upon the Union, extends the Power of the
English Acts of Limitation, and Oath of Abjuration over Scotland, where neither
of them could reach, before Scotland did incorporate into the Prelatick Consti-
tution of England. 2ly. That they did swear the Oath, in Obedience to these Funda-
mental Laws of England, which establish the whole Constitution of Church and State of
England: Because, tho' the Oath was sworn in Scotland, in Obedience to the Act
of Toleration, it was principally upon Account that the Act of Toleration ex-
tended the Power of these English Laws and Oaths over Scotland; to which En-
glish Laws the Oath expressly refers, and in Obedience to the Authority of which
it was sworn.

12ly. Jurants, in the Dialogue betwixt a Minister and two Elders, Pages 23, 24.
grant, That the swearing the Oath of Abjuration, is an owning and ratifying of the
UNION.

The second Point I promised to clear, was upon these Concessions, which Jurants
grant, and cannot in Reason deny; I promised to prove, That the Oath of Abjura-
tion, even in its proper literal Sense, obliges Jurants to maintain and defend English
ERASTIAN SUPREMACY, PRELACY, and English-popish CEREMONIES.

And first, I prove this by a Maxim of Regular Monarchical Government of
the Kingdoms of Europe, viz.

THE KING'S OATH OF CORONATION, AND THE PEOPLE'S
OATH OF ALLEGIANCE, ARE IN EFFECT, BUT SWEARING TO
THE CONSTITUTION, IN THE ONE TO GOVERN, AND THE
OTHER

CHAP. III. Of SCANDAL, is Just Ground of SEPARATION. 39
OTHER TO BE GOVERNED ACCORDING TO IT. That is, according to the Constitution then established by Law. For this, see the Book intituled, *The Judgment of whole Kingdoms and Nations*. Page 11.

And by this it is evident, That the true Literal Sense of the King's Oath of Coronation, is to Rule and Govern according to Law, (as Jurants say,) in preserving the Constitution and Laws Established, and Ruling according to the same. And hence it is also manifest, that the true Literal Sense of the Subjects Oath of Allegiance, is to obey the King according to that Constitution, and to Maintain and Defend his Person and Government, in Maintaining and Preserving the Constitution and Laws then in Being; Especially Fundamental Laws. And all Men know, that the Incorporating UNION, is the present Constitution of *Great Britain*, which hath Established *English* Erastian SUPREMACY, PRELACY, and *English* popish CEREMONIES, by Fundamental Laws, settled to stand to all Generations, as was proven already: And therefore it's undenyable, that the Swearing the Oath of Abjuration, containing an Oath of Allegiance, which in it's true Literal Sense obliges the Swearers, to maintain the United Constitution of *Britain*, and Fundamental Laws of that Establishment; whereby in the Literal Sense of the Oath, Jurants are obliged to maintain *English* Erastian SUPREMACY, PRELACY, and *English*-popish CEREMONIES.

Yea, according to that Maxim, an ordinary Oath of Allegiance, under this United Establishment, in it's Literal Sense, will oblige the Swearers to maintain *English* Erastian SUPREMACY, PRELACY and *English*-Popish CEREMONIES.

But seeing the Oath of Abjuration contains an *English* Oath of Allegiance, Properly and Originally Intended by the *English* Prelatick Parliament, to oblige the Subjects to Maintain and Defend their Prelatick Constitution, established by these very Fundamental Laws, to which the Oath Refers, and in Obedience to which it was Sworn, long before the Union, and the Parliament of *Great Britain* utterly refused to put any other Sense upon it; *Scotland* now being an Incorporated Part of *England*; the Prelatick Parliament of *Great Britain*, being more tender of their own Security of Supremacy and Prelacy, than regardful of *Scots* Men's Consciences, they allowed the Oath to retain the same literal Sense it had first, to try UNIONERS in *Scotland*, how they would digest *English* Oaths, in Matter, Form, and literal Signification, intended by the Imposers, and Sworn before by *English* Subjects, for Preserving the Prelatick Constitution of *England*. And hence we see, that *Scots* Jurants have Sworn that Oath, as Subjects of *England*, it being an *English* Oath, containing Allegiance for Maintaining *English* Constitution in Church and State. 2^{dly}, Referring to *English* Fundamental Laws establishing the same. 3^{dly}, Sworn in direct Obedience to these Laws. 4^{thly}, The Prelatick Parliament utterly refusing to give ease to the Consciences of any in *Scotland*, by declaring, that it was not intended by the Parliament of *Great Britain*, to secure the *English* Constitution of Supremacy and Prelacy, (as indeed it had been a Contradiction to themselves to make an Oath of Allegiance not to secure their Constitution

40 *Swearing the Oath, and Judicial Approving it to be free* CHAP. III.
stitution, and Fundamental Laws established by the Union) and therefore it
plainly contains an *English* Oath of Allegiance, as it was first framed and intended.
And since it contains an *English* Oath of Allegiance, I shall show what an *English*
Oath of Allegiance, in its true genuine literal Sense, obliges to, according to the
English Laws.

Parliament 28. *Edward 1st*, the Parliament by express Act, wrote to Pope
Boniface, saying, *By vertue of our Oath we are bound to the Observation and Defence*
of the Liberties, Customs and Laws of our Country, which, by the Help of God, we will
defend with our whole Power.

And, in *The Judgment of whole Kingdoms and Nations* page 25th, speaking
of *England*, it is said by the Author, a strong Revolutionner, *Our Ancestors thought*
it absolutely necessary, that whoever would be their King, should make a Compact with
them, and be as much engaged by Oath, to grant their Priviledges to them, as they were to
Swear Allegiance to him; and commonly that was first done by their Kings, before they
would engage to be their Subjects. - - - And when these Patria leges, these ancient
Laws, were violated, they constantly complain'd of the Injustice of the Action, requiring the
Observation of them; and when they could not prevail by fair Means, they quitted their
Subjection, and sought to recover their Right by Arms. In short, this Oath and Com-
pact, is the very Ground and Cause of the Oath of Allegiance. Accordingly Lord Chan-
celler Fortescue declares, Lib. 9. Pag. 23. That our Kings are Political Kings, who re-
ceive their Power from the People. Thus we see, That by the patria leges, the An-
cient Country Laws of England, the Oath of Coronation and Allegiance, were
two Parts of a Compact of equal Extent, binding in their genuine literal Sense,
both King and People, to maintain their Constitution of Church and State, and
Laws establishing the same.

But since *Scots Jurant Ministers*, use a World of unintelligible Quibbles, upon
SUCCESSION ESTABLISHED BY LAW, alledging, it means only a Settling
or Designing and Appointing a certain Line of Persons to succeed, without any
respect to the Establishment of the Constitution of Government of that King-
dom in Church and State, over which that SUCCESSION is to Reign; so
that, according to them, Swearing to the Succession, includes no Obligation to
defend the Constitution of Government of that Kingdom, over which the Suc-
cessor is to Rule. In Answer to this, I shall offer the very Words of one of the
most learn'd and firm Friends to King *George's* Interest, holding forth to us the
true Meaning of SUCCESSION ESTABLISHED BY LAW, according to the
Judgment of *English* Revolutioners; as we have it in *The Judgment of whole*
Kingdoms and Nations, which was Printed at *London*, and entered according to
Law, Anno 1714, and therefore speaks the true Mind of *Hanoverian* Revolu-
tioners, by whom it is recommended to all the Families of *England*, to let them
understand the Establishment of Succession in its true Sense, as settled by Law.
In that Book, Page 28, it's said, *Grotius de jure belli, Lib. 1. Cap. 3. Sect. 11.*
Faith, Succession alone does not denominate the Manner, or specify the particular Form of
the

the Governor, but is only a Continuation of that Right which was first settled; and as much as was first given, is afterwards continued by Succession, and no more. And then with him, saith the Author, we may reasonably Infer, THAT SUCCESSION ONLY BRINGS DOWN TO KINGS WHAT THE FIRST ELECTION GAVE, AND MAKES THEM ONLY KINGS ACCORDING TO COMPACT, AND WITH THE CONDITIONS AGREED ON AT THE FIRST ADMISSION OF THEIR PROGENITORS TO THE EXERCISE OF THE ROYAL AUTHORITY. This puts the Matter out of Doubt, that *English* Revolutioners understand and design Establishment of Succession by Law, to include all the Conditions of Government, that former Kings and Queen *Ann* were Sworn to by their Coronation Oath, *Viz.* To maintain PRELACY, SUPREMACY, &c. established by Law. And hence it is plain, That these who Swear the Oath of Abjuration in the true literal Sense, according to *English* Laws establishing the Succession, are obliged to defend the legal Establishment of *English* SUPREMACY, PRELACY, &c. included in that ESTABLISHMENT OF SUCCESSION settled by Law.

And in *The Judgment of whole Kingdoms and Nations*, Page 26, it's said, In the Year 1269, a Parliament was held at Marlborough, where the Statutes called the Statutes of Marlborough were enacted; in the 5th Chapter of which, it is decreed, That the GREAT CHARTER, and CHARTER DE FORRESTA, shall be observed in all their Articles, both concerning the King and his Subjects. And here (saith the Lord Coke) it is to be observed, That after this Parliament, neither Magna Charta, nor Charta de Forreſta, was ever attempted to be impugned or questioned, whereupon Peace and Tranquility have since ensued. Instit. Lib. 2. Page 102.

Magna Charta being only an Abridgment of our Ancient Laws and Customs, the King that swears to it, swears to them all, and IS NOT ADMITTED TO BE THE INTERPRETER OF IT, or to determine what is good or evil, fit to be observed or annulled in it, and he can have no more Power over the rest. This having been confirmed by more Parliaments than we have had Kings since that Time, the same Obligation must ly still upon them all, as upon Kings John and Henry, in whose Time that Claim of Right was compiled. We know the Value our Ancestors set upon their Liberties, and the Courage with which they defended them; and we can have no better Example to encourage us never to suffer them to be violated or diminished. This lets us see, the literal Sense of the King's Oath of Coronation is fixed by Law, and put out of his Power to interpret or alter the same. And the Subjects Oath is Reciprocal of the same Extent, and therefore fixed in Extent of its Sense by the same Laws. I prove that the Subject's Oath of Fealty or Allegiance is reciprocal with the King's Oath of Coronation, from *The Judgment of whole Kingdoms*, &c. Page 24. Florence of Worcester, Simon of Durham and R. of Hoveden, expressly say, That William called the Conqueror, made a League or Compact with the Arch-Bishops, Bishops, Earls and Nobles of the Land, who met him at Beorcham, and Swore Fealty to him; so he reciprocally being required so to do by the Arch-Bishop of York, made his Personal

42 *Swearing the Oath, and Judicial Approving it to be free* CHAP. III
*Oath before the Altar of St. Peter, to defend the Holy Church of God, and Rectors of the same, to govern all the People Subject to him Justly, to establish equal Laws, and to see them duly executed. And Ingulphus, his Secretary, saith, That in Performance of his Oath, he under severest Penalties, proclaimed, that the Laws of King Edward the Confessor should be perpetual and authenticall, and be observed inviolably thro' the whole Kingdom of England. Seeing William the Conqueror, and the Lords and Bishops of England, made a League or Compact, and mutually or reciprocally Swore to each other, for the Preservation of their Constitution, both of Church and State, and Laws, establishing the same, it is most clearly evident, That the Oaths of Coronation and Allegiance, were of equal Extent in literal Sense, both being fixt and determined in their Sense, by the Laws and Constitution to which they referred, and for the Preservation of which they were Sworn. And we plainly see, that Kings have no Power to Interpret their Oath of Coronation, and then how unreasonable it is for Scots Ministers, to affirm, That they have Power to Interpret their Oath of Allegiance, contained in their Oath of Abjuration, I leave to all sober rational Men to Judge. However, by what is said above, it is plain, That the Oath of Allegiance, contained in the Oath of Abjuration, in its literal Sense obliged all *English* Subjects to maintain the whole *English* Constitution in Church & State, SUPREMACY, PRELACY, &c. included; and seeing Scotland is an Incorporat Part of *England*, it is manifest, That the same Oath in Matter and Form, referring to, imposed by, and Sworn in direct Obedience to the same Fundamental Laws of *England*, without any Parliamentary Explication, it must oblige Scots Jurants to the same Things that it obliged *English*.*

But that which puts it beyond Debate, among all Men, who have not set themselves to deny plain Truth, is the express Words of that Act of Parliament, by which the Oath was imposed, and to which it expressly refers, and in Obedience to which it was sworn, *Viz.* The Act of further Limitation, Printed in Folio, Pag. 2d, where it's said, *On which said Acts* (viz. of Limitation and further Limitation) *the Preservation of your Majesty's Royal Person and Government, and the maintaining of the Church of England as by Law established, do (under God) entirely Depend: to the intent therefore, that these Acts maybe for ever inviolably preserved, it is hereby Enacted, That Magistrates, Officers, Civil and Military, and Ministers, &c. shall take the following Oath, viz. of Abjuration.*

By that Act, the Oath of Abjuration is as directly and expressly intended and appointed for Obliging all Jurants to maintain the Prelatick Church of *England*, established by Law, as it is for the Defence of the Queen's Person, and Government: For all these Three, *viz.* The Queen's Royal Person, and Government, and the Maintaining of the Church of *England*, as by Law established, are joined together in one affirmative Sentence, by the copulative Particle (AND,) and so they are all Three equally affirmed to be maintain'd; because when Divines and Philosophers join several Parts of an affirmative Proposition by the copulative Particle AND, they affirm all the Parts alike. As for Example, *I believe*

in God the Father Almighty, and in Jesus Christ, and in the Holy Ghost. English Jurants grant it obliges by that Law, to maintain the English Constitution of Church and State; but Scots Ministers think shame to say, they have Sworn to maintain Prelacy, and therefore they say, that Act appoints the Oath to maintain only the substantial Things of these Acts, which, they say, are only the Safety of the Queen, and the Protestant Succession in the Family of Hanover, as in the Dialogue betwixt a Minister and Two Elders, Page 104; but that is false, as appears by what I have said on the copulative Proposition of the Act above said.

2dly. It's odd to hear Ministers affirm, That when the Establishment of a National Church is made a principal essential Part of a Fundamental Law, its no substantial Part of that Law, to be inviolably preserved by that Nation; for that supposes, that a Nation needs not contend for their Religion.

3dly. It is accounted so great a substantial Part of the Fundamental Laws of England, that the altering the Constitution of the Church was one of the chief Causes, that dethroned James 7th: as in *The Judgment of whole Kingdoms, &c.* page 47, *Where was the Doctrine of absolute passive Obedience and Loyalty, when the Lords Spiritual and Temporal, Gentlemen and Commonality invited the Prince of Orange to come with armed Forces, to oblige the LORD's Anointed, GOD's Vice-gerent, once their Lawful Sovereign. To oblige him to revoke what he had done amiss, and bind him in Chains, and his Nobles in Fetters of Iron, that he should not govern according to his Will and Pleasure, but according to Law, their Will and Pleasure? and when the Bishops refused to disown (to King James) their inviting over the Prince, or to subscribe an Abhorrence of the Invitation, by which it appears (saith the Author) that they did invite him over, or allowed of Resistance, when their Church was in Danger.* This makes it plain, That the Establishment of the Church of England is a chief substantial Principle of the Fundamental Laws of England; as English Men understand it, tho' Scots Jurants most unreasonably deny the same.

4ly. It's undeniable, That the Oath of Allegiance in the Oath of Abjuration, in its literal Sense, and as appointed by the Act of further Limitation, obliges the Jurants to maintain the Queen of England's Person, and the Government of the united Realm of Britain, or else it had not the common Sense of an Oath of Allegiance at all, and her Government of the united Realm of Britain, did undeniably include her PRELATIC SUPREMACY in governing England: For Jurants grant in the Dialogue betwixt a Minister and two Elders, Page 38. Yea, affirm, *That the Parliaments of England and Scotland entailed the Crown to his (viz. James the 7th's) Protestant Children, who swore to govern according to Law, and have all along done so; the Queen's Right therefore (say they) stands good.* And so her Government of Great Britain according to Law includes ERASTIAN SUPREMACY, &c.

But then Jurants flee to another Shift, as bad as the former, for defending their Assertion, That the Oath obliges not to maintain the Prelatic Church of England, in *The Dialogue betwixt a Minister and two Elders*, Page 69. viz. That at the

44 *Swearing the Oath, and Judicial approving it to be free* CHAP. III.
framing the Oath in Parliament Anno 1701, there was a Clause offered to be added to the Bill, for securing the Church of England, to be included in the Body of the Oath; the Clause was this, *viz.* *And I will to the utmost of my Power support, maintain and defend the Regal Government of this Realm in King, Lords and Commons, and the Church of England, as by Law established, with Liberty of Conscience, as is tolerated by Law.*

The Question put, *Shall the Clause thus amended stand in the Bill (viz. to be formed into the Body of the Oath, or, shall the Form without that Clause be, as now the Oath stands at this Day)* it carried in the Negative: And therefore Scots Jurants conclude, That seeing that Clause was not put in the Body of the Oath, it cannot oblige Jurants to maintain the PRELATICK Church of England.

But every Man of Sense and Reason plainly sees the Falshood of the Scots Jurants Argument, in that, *first*, Because I have proven the contrary already by the Judgment of *English* Jurants, that best knew the Sense of their own Laws and Oaths. *2dly.* According to Scots Jurants the Oath of Abjuration obliges not Jurants to maintain any thing that was contained in that Clause, that the *English* Parliament did not put into the Body of the Oath; and then the Oath did not oblige *English* Subjects by their Oath of Allegiance to support and defend the Regal Government of England, in King, Lords, and Commons, but then their Oath of Allegiance could have no common Sense. *3dly.* The Reason why the *English* Parliament put not in that Clause, was, Because they knew well, that their Oaths of Allegiance in the literal Sense oblige to defend their whole Constitution in Church and State; and therefore saw it a needless Repetition, to put that Clause into the Body of the Oath, seeing by their *Act of further Limitation*, they had as expressly appointed that Oath for maintaining their PRELATICK Church, as for defending the Queen's Person, and Government; as I have clearly proven already.

But in *The Dialogue betwixt a Minister and two Elders*, Scots Jurants flee to a third Defence, the worst of all, by alledging, That these Acts of Limitation, and further Limitation no other Way secures the Prelatich Church of England, but only by Consequence, *viz.* In securing the PROTESTANT SUCCESSION, the Church of England, and Scotland, and Dissenters in England, with all the Sectarians, are secured against Popery. The Author's Words are these, *viz.* *The Security of the Church of England against Popery, depends upon the first and principal Clause of these Acts, viz. the PROTESTANT SUCCESSION, and so does the Security of the Dissenters in England; yea, and our Church Government in this Nation. These Acts do not secure the Dissenters against the Church of England, nor the Sectarians and other Protestants; so neither do they secure the Church of England against the Dissenters, and other Protestants, but only against Popery, by the impregnable Bulwark of a Revolution and Protestant Succession: And I think it no way contrary to our Principles (saith he) to swear an Oath, IMPOSED WITH THIS INTENTION, I had much rather have the Church of England to stand, than Popery to come in its Place, AND THAT THEY AND WE MAY STAND TOGETHER.*

I cannot enough wonder, how Men professing the Name of *Presbyterian Ministers*, should publish in Print such notorious Falshoods, as to say, That by the *English Acts of Limitation, and further Limitation*, the Prelatick Church of *England* is no more secured, than the Church of *Scotland*, and all Dissenters in *England* are. Whereas the express Words of the Act of further Limitation appointed the Oath of Abjuration to be sworn for maintaining the Church of *England*, as she is established by Law, as I have already proven. But *Scots Jurants* would have Men to believe, That by these Words, **THE CHURCH OF ENGLAND AS BY LAW ESTABLISHED**, the Parliament of *England* meant the *Presbyterian Church of Scotland*, and *English Dissenters*; yea, all the damnable Hereticks in *England*: And what odd Contradiction is that, by the Prelatick Church of *England* established by Law, to mean the *Presbyterian Church of Scotland*?

2^{dly}. In the Act of further Limitation, it is an express Article, That all Kings and Queens of the Protestant Succession, shall swear in their Coronation Oath, to maintain the Prelatick Constitution of the Church of *England*, and to be of that Communion themselves: And the King of *England's* Coronation Oath is a Fundamental Law of the Kingdom, as is clear from *Judge Jenkin's Works*, Page 134, and the *Mirror*, Chap. 5. Sect. 1. Page 225. And sure no Man in the right Use of his Reason can say, That the *English Acts of Limitation* contain any such Security for the Church of *Scotland*, and all the Dissenters in *England*; yea, all the heretical Sectarians there.

3^{dly}. The *Scots Jurants* falsely hold, That the **PROTESTANT SUCCESSION ESTABLISHED BY LAW**, doth not include all the Conditions of Government in preserving *English Erastian SUPREMACY, PRELACY, and English-popish CEREMONIES*: For I have proven already, That it includes all that the Kings of *England* are sworn to, in their Coronation Oath.

4^{thly}. As for *Jurants* saying, It's not contrary to their Principles, to swear an Oath, imposed with that Intention to preserve that Establishment of Succession, that they and the Prelatick Church may stand together; I doubt nothing of it. But after this, let them not deny that they have sworn to maintain *English PRELACY*: And if that be not contradictory to our Covenants, let all Covenanted Presbyterians judge.

5^{thly} *Jurants* grant in their *Dialogue betwixt a Minister and two Elders*, Pag. 22, 23. That the swearing the Oath of Abjuration, is an owning and ratifying the Incorporating Union. And therefore it clearly follows, by necessary Consequence, That by the said Oath they are obliged to maintain *English Erastian SUPREMACY, and PRELACY, &c.* which are established by that Union, as is plainly evident by what was said concerning the Union.

But in the fourth Place, I find when *Scots Jurants* have lost all these Shifts for their Defence, they seem to grow desperate; and fall upon all Persons in *Scotland* with alledged Recriminations, in which they are pleased to show a great Deal of Injustice to many: For in *The Dialogue betwixt a Minister, &c.* Page 23, and in

The Answer to the Oath of Abjuration displayed, Page 18, the Jurants affirm, That the Burroughs choosing, and sending Representatives to the united Parliament of Britain, the paying Taxes upon Ale, Candle, and the like, the receiving, or paying British Coin, and being Plaintiff or Defendant before any of her Majesty's Courts of Britain since the Union, the obtempering any of the Acts of Parliament of Great Britain. The Man that does any of these, does as much to homologate the Union, as the Abjurer does.

The Jurant Author doth falsely charge these, who in Adherence to the Covenanted Reformation of the Church of Scotland in purest Times, viz. between the Year of our LORD 1638 and 1649 inclusive, do withdraw from, and protest against the present National Church: For the Author alledges, yea, affirms, *That any who pay any Duties on Candles, Leather, &c. or receive, or pay any British Coin, or obtemper any Act of the Parliament of Great Britain doth as much to homologate the Union, as the Abjurer does.*

In Answer to which, it is to be understood; That one Part of the PROTESTERS do freely grant, that all active Obedience to any Acts or Laws made by that Convention of Men, who take to themselves the Style and Title of *The Parliament of GREAT BRITAIN*, if it be given thereto, upon Account of its being a Constitution of such a Parliament, is indeed, in their Judgment, an approbation of, and virtual Consent unto their Constitution and Legislative Authority; and consequently involves the Persons, so obeying their Laws, into the Guilt of a virtual Approbation of the Union, upon which that Legislature is founded as to its present Form of Establishment: And therefore they are against paying any Duty upon Candles, Leather, Salt, &c. imposed by that Legislature, or consequent upon the Stipulation made in the *Unhappy Union of the Kingdoms*: And tho' they do make Use of the Goods, being they are Necessaries of Life, upon which these Taxations are laid; yet, they judge, they give no Obedience thereby to the Laws imposing them, seeing they permit none in their Society to pay any such, to the Collectors appointed by the present Government, which would (in their Judgment) be an active Badge of Subjection to the Government, and express owning of the Justice of the Law imposing these Taxes. And if any will needs call their very using the foresaid Commodities, a virtual Payment of the Taxes; yet, they look upon that as a Piece of suffering, in so far as by the *oppressive and unjust Taxes*, the Price of these Commodities is raised; but it cannot in any just Construction of Law or Reason be reckoned any active Obedience to the Law. And as for *Cess* and *Land-Tax*, 'tis abundantly known, they hold it unlawful to pay the same; both from the Consideration of the Authority imposing it, which they hold to be set up in a Way different from, and opposite unto the Laws and Covenants of our Ancestors, which we are bound to stand by; and likewise from the Ends and Uses to which it has been, and is yet employed, namely, the supporting that Government, which, by its present Constitution and Administration, bears down and hinders the true Reformation, by advancing *English PRELACY, Erastian SUPREMACY and English-Popish CEREMONIES*:
And

And therefore they say, Supposing it should be granted, That the voluntary Payment of such Taxes, as flow from the Union, and are imposed by these Men, who possess the Place of Governors, and call 'em selves *Representatives of GREAT BRITAIN*, is a real Approbation of their Authority and Constitution; yet he unjustly charges these Dissenters with it: For 'tis evident, they do not allow the Payment thereof: And as for a full Narrative of the Reasons of their Judgment in that Matter, and Answers to Objections made against it, I refer to their Printed Papers upon that Affair: Yet I know, even these are far from allowing that such Payments are any thing equal, in respect of approving the Union Establishment, to that of swearing an Oath, which is imposed for that very End, to bind the Swearer to a formal Approbation, and Support thereof, as hath been already proven, and shall be further manifest.

2dly. The Author unjustly charges these of the PROTESTERS, who pay *Land Taxes*, and *Taxes* upon vendible Goods, that their doing so as much homologates the Union, as swearing the Oath of Abjuration: His Assertion is notoriously false, as plainly appears by these Reasons; viz.

1st. Because I have clearly proven already, That swearing the Oath of *Abjuration*, is a most solemn Ratification of the Union: But these Protesters paying the *Taxes* above said, is not a Ratification or Approbation of the Union at all, as will be made evident anon; but tho' paying these Taxes were a Ratification of it, yet surely it cannot with any common Sense, or Reason be said, That it as firmly and solemnly ratifies the Union, as a solemn Ratification of it made by Oath. And it is notour, That these PROTESTERS, who do pay these Taxes above said, did publish their Judgment concerning that Union, by a Printed Protestation against it, declaring it unlawful and sinful, as being contrary to our Solemn League, and inconsistent with our just Liberties and Privileges, Sacred and Civil; and that therefore it should not be binding upon these PROTESTERS, as their Printed Protestation against it plainly bears: See *The humble Pleadings for the good old Way*, Part 2. Page 250. And accordingly these PROTESTERS do judge King GEORGE's Right of Kingly Government over *Scotland*, being founded on, and established and determined by that *Incorporating Union*, is not the just and lawful Right, that the Kings of *Scotland* ought to have: For, the Just and Lawful Right that the Kings of *Scotland* ought to have, is founded on the Word of GOD, and our Covenants National and Solemn League, as is undenyably evident by the Book of the Form and Order of the Coronation of King Charles the 2d. Anno 1651. And by that unalterable fundamental Law of *Scotland*, Viz. *The ACT for securing RELIGION and the COVENANT*, made Anno 1649. February 7.

The Second Reason to prove the Falshood of *Jurants* Assertion, is this, Namely that these PROTESTERS judge it clearly evident by Scripture Precept and Example, that paying such Taxes as above said, doth not import in any true Sense that the Payers by that Payment do approve of the Establishment of Govern-

28 *Swearing the Oath, and Judicial approving it to be free.* CHAP. III, Government, and of the Supreme Magistrate to whom it is payed, to be a Just and Lawful Constitution: And these PROTESTERS Judge this evident from *Matth. 22. 21.* which they take to be a Command of our Saviour, given to the Jews to pay Tribute to *Cesar*, tho' *Cesar* was not King of *Israel de jure*, that is to say, by a Lawfully Constituted RIGHT of Kingly Government of *Israel*; But was only King *de facto*, that is to say, by consent of the Nobles, and Generality of the People of *Israel*; *Cesar* was put in Possession of actual Government, Pool in his *Synopsis Criticorum* on the 20th Verse of the same Chapter, Observes out of *Maimonides* in *Gezelah* Cap. 5, and *Hierosol. Sanhedr.* Fol: 20. 2. That the Power of making Laws, and Coyning Money are Essential to Royal Authority; And therefore every Nation that acknowledged such a King to have Power to Coyn the Money of that Nation with his Image and Royal Inscription upon it, declaring him to be King of that Kingdom; That Nation did thereby acknowledge that King to be King of that Nation, tho' not *de jure*, yet *de facto*, as *Cesar* was King of *Israel*. And Pool upon the place freely grants, *Cesar* was not King of *Israel de jure*. And *Beza* upon Verse 21, interprets the words *Ἀποδοτε Καίσαρι Περσολυτε Καίσαρι*, that is, Pay to *Cesar*, as a Tribute due to him, that this Text may plainly serve to explain that Text, *Rom. 13. 6, 7.* as *Grotius* following *Beza* interprets it. And *Beza* on the Place observes; That our Lord's Command did oblige the Jews patiently to undergo that Burden, as a part of suffering that they had by their Sins brought upon themselves; And so it is much like that Command that the Lord gave to *Israel*, to subject their Necks to the King of *Babylon*. *Jer. 27. 11. 12.*

3dly, These PROTESTERS think it evident, That *Cesar* was only King *de facto*; but not *de jure* of the Kingdom of *Israel*. 1st, Because his RIGHT was only founded upon the Consent of the Nobles and Generality of the People of *Israel*, that he should be King, after he had Conquered them by the Sword, (for meer Conquest by the Sword is only Robbery, and properly speaking, makes no King at all, either *de facto*, or *de jure*.) Doctor *Hammond* on Verse 20, says, the Jews gave their Consent to *Cesar* to be King, when *Hircanus* made the Surrender to *Pompey* the Roman Emperor, about Ninety Years before the Time that our Saviour gave Command to pay Tribute to *Cesar*. 2dly, Because the Just and Lawful RIGHT of Regal Government of the Kingdom of *Israel*, commonly called *Judea*, was unalterably fixed and determined by the express Law of GOD, *Deut. 17. 15. 18. 19. 20.* Thou shalt in any wise set him King over thee, whom the Lord thy God shall choose: one from among thy Brethren shalt thou set a King over thee: thou mayest not set a stranger over thee which is not thy Brother. And it shall be when he sitteth upon the Throne of his Kingdom, that he shall write him a Copy of this Law in a Book, out of that which is before the Priests, the Levites, and it shall be with him, and he shall read therein all the days of his Life; That he may learn to fear the Lord his God, to keep all the words of this Law, and these Statutes to do them, that his Heart be not lifted up above his Brethren, and that he turn not aside from the Commandment to the Right Hand or to the Left. Thus it is undenyably evident, that the Just

just and Lawful RIGHT of Regal Government of the Kingdom of Israel, was unalterably fixed and Determined by the expresse Law of GOD; Which RIGHT contain'd three Essentiall Articles, viz. 1st. That he should be an Israelite, one of their Brethren by Nation. 2^{dly}, That he should be a Brother in Religion, who should Profess and Practise the true Religion established by GOD in the Covenanted Church of Israel, according to GOD's expresse Institution. 3^{dly}, That he should not lift up himself above his Brethren, by Arbitrary Government; but Rule the Kingdom according to the Law of GOD, without departing aside from God's Law and Statutes, to the Right Hand, or to the Left. And this being the Just and Lawful RIGHT of Regal Government of Israel, established and determined by the Divine Law, the Jews giving Consent to Cesar to be King, at the Time of their Surrender to Pompey the Roman Emperor, could not Constitute Cesar to be King of Israel by a Just and Lawful RIGHT, but only made him King *de facto*. For Men have no Power to overturn the Law of GOD, and make that to be just and Lawful which GOD's Law has expressly forbidden, the Lord not having Repealed that Law: Because Cesar was a Heathen and a Forreigner, and continued a Heathen, and so could not have a just and Lawful RIGHT to be King of Israel, *de jure*: And therefore the Jews Consent could only make him King *de facto*. And it is Indisputably true, that the Church of Israel was a covenanted Church, as well as the Church of Scotland, as appears plain from Deut. 29. Chap. Nehem. 10. Chap. 2 Chron. 15. Chap. And that the Covenant of the National Church of Israel did oblige all following Generations of that Nation, to preserve their covenanted Religion and Constitution Pure and Intire, without alteration, according to GOD's Institution: And consequently, these PROTESTERS conclude our Saviour's Command to Pay Tribute to Cesar, did oblige the Jews to patient suffering; but not to sinning against the Law of GOD, and Covenant of Israel: For our Lord could not Command to do any thing that was sin.

3^{dly}, These PROTESTERS think it is a Truth received by the Church of Scotland, in her purest Times of the Reformation, that our Saviour in Matth 22. 21. did expressly and positively command the Jews to pay Tribute to Cesar; and the Reason why they think so, is, because in our Larger Catechism, in Answer to that Question, viz. What is the Honour that Inferiours owe to their Superiours? The Scriptures that are adduced, for Proving that Inferiours should give Maintenance to Persons in Authority, are Matth. 22. 21. Rom. 13. 6, 7. And these Scriptures being set down as Contexts, for Proving that Clause of the Answer; it shows these Texts do serve to Explain one another, and both properly signify an expresse Command to pay Taxes to Cesar, who was only King *de facto*, in Authority over the Kingdom of Judea.

But these PROTESTERS above said, do Judge it unlawful to pay such Taxes, as the Cels that was required by Law, in King Charles the II. his Time, for paying Soldiers to cut off and destroy all true Covenanters, for adhering to our Covenants, National and Solemn League, and the whole Reformation of Religi-

50 *Swearing the Oath, and Judicial Approving it to be free* CHAP. III
on, in Doctrine, Worship, Discipline and Government, sworn to in our
Covenants.

2dly, These PROTESTERS do judge it Lawful and Duty for Covenanters, to deny the Title of King, and Paying any Tribute at all, when the King by a Law rescinds our Covenants, and Persecutes to Death and Banishment, those Persons who adhere to our Covenants, and Reformation of Religion, in Doctrine, Worship, Discipline and Government, established in the Church of Scotland in purest Times, Namely, between the Year of our Lord 1638 and 1649 Inclusive; when ever there is such an Act Rescissory, and Persecution for adhering to our Covenanted Reformation, it is Judged by these PROTESTERS to be sufficient Ground for all true Adherents to our Covenants, in Point of Duty, and in imitation of these that did bear the Testimony against Tyranny, in Time of King Charles the II. and of the Duke of York, to deny both Title of King, and Paying Tribute.

But after all, the Jurant Author in Page 48, of *The Answer of the Oath Display'd*, plainly holds, *That Paying Taxes, doth not imply an Approbation or Ratification of the Constitution of Government.* The Author's Words are these, *Viz. To come yet nearer to our Displayer, (says the Jurant) does he think that Obedience to all the Lawful and Just Commands of such as are in Authority over us, make such as do obey, partakers with these over them in the Guilt by which they acquired that Power? What a wild and ridiculous Whim and Notion would this be? The Consequence of this would be no less than Blasphemy: For at this Rate, our Blessed Lord should have sinned in Paying Tribute to the Romans: For hereby, according to our Displayer, he had involved himself in all the Guilt the Romans were chargeable with in their Subduing Judea. - - - If he (viz. the Displayer) pay any Duty on Candles, Leather, &c. or receive or pay any British Coin, - - - I am of the Mind, says the Jurant, he does as much to homologue the Union, as the Abjurer does.*

By the Jurant Author's Argument, he designs and intends to prove that Jurants do not approve the Constitution of the Union to be a Lawful Constitution, and that King George his Right is not Lawful, it being an essential Part of the Constitution of that Union; and in that stops Jurants Mouths from Objecting against the PROTESTERS, who judge the Union sinful and unlawful, and King George's Right not to be a lawfully Constitute Right. 2dly. The Jurant asserts, *That Paying Taxes does not import an Approbation of the Constitution of the UNION, and of King GEORGE's Right established by the said Union; which the Jurant, by comparing it to the Roman Conquest of Judea, plainly supposes to be sinful: And so according to the Jurant, paying of Taxes, spoken of above, is no Approbation of the Union and King George's Right to be lawful.* But 3dly, He falsely asserts, *The swearing the Oath to be no Approbation of the Union and King George's Right; for I have proven the Contrary: And if the Union had been properly Lawful, Viz. In it's general and individual Nature, he ought to have approved it, which he denies they have done by swear-*
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CHAP. III. *Of Scandal, is just Ground of SEPARATION.* 51
 ing the Oath. 4thly, He asserts, *Our Blessed Lord payed Taxes to the Romans,* for which he cites no Scripture Proof, and therefore seems to have doubted the Truth of his own Assertion, otherwise he ought to have proven it; for *affirmanti incumbit probatio.* The Scripture that seems most plainly to favour his Opinion, is in *Matth. 17. 27.* but that will not prove the Jurant's bold Assertion. I find he learned *Pool* in his *Synopsis Criticorum*, upon the 25 Verse of that Chapter, following *Beza*, *Hammond*, and the Hebrew Doctors; and learned *Josephus*, observes, *That it was no Tribute to the Civil Magistrat, but a Tribute that the Jews used to pay for Keeping up the Fabrick of the Temple.* The Reasons for this Exposition, are 1st, Because in the Original it is *ἀπο υἱῶν αὐτῶν* that is, *from their own Sons*, and so the Argument, runs thus, by a parallel, *As the Kings of the Earth do not seek Tribute from their own proper Sons by Generation, tho' they exact Tribute of their Subjects of the Kingdom; so neither ought the Exactors of the Tribute for the Temple, which they require in the Name, and for the House of God, to seek that Tribute from me, that am God's own Son.* A second Reason is, Because if the Word (CHILDREN) in our Translation, be taken to signify proper Subjects of the Kingdom, in opposition to Strangers and Forreigners, that Sense is false. For 1st, It's indisputable that the *Romans* exacted Tribute both of natural born Subjects, and also of these that they Conquered. 2dly, Because at that Time the *Jews* could not exact any Tribute at all in that Sense; for there was then no Nation subdued by their sword, and under their Power, as Strangers, to pay them Tribute. 3dly, The Question is indefinite of any Kings of the Earth, and it was ordinary for all Kings to exact Tribute from the born Subjects of their Kingdoms, tho' not from their proper Sons of their own Families. 4thly, It's plain from *Exod. 30. 13.* that God did impose a Tax upon *Israel* for the Use of the Tabernacle, and the Temple coming in Place of the Tabernacle, that Tribute belonged to the Temple. And from the whole, I think it's plain, That the Jurant doth Pervert instead of interpreting that Scripture.

I do grant indeed, Choosing Representatives, and sending them to the *British* Parliament, doth ratifie the Union; but however the Ministers of the National Church of *Scotland* got the Start, for Haste of getting their Stipends secured, they went into that Union, by accepting their *Act of Security*, and thereby approved the Union, and paved the Way for the *Borroughs* to follow the Ministers Example, who went into it so readily, and as soon as they got their *Act of Security* in their Hand, the Generality of them preached it up for a *Blessed UNION*, tho' the sharpest of them could not see the Hew of Blessedness in it, before that *Act* secured their Stipends: And the *Borrows* but followed the Example of the Ministers; who approved the Union as above said, before ever the *Borrows* choosed Representatives.

But seeing the Jurants, in *The Dialogue betwixt a Minister and two Elders*, Page 22, and in *The Answer to the Oath of Abjuration displayed*, Pages 17, 18. acknowledge, That their swearing that Oath, is an owning and ratifying the Incongruous Union

52 *Swearing the Oath, and Judicial Approving it to be free.* CHAP. III.
Union, with the Prelatick Constitution of England. It's but a poor Shift, to
recriminat upon the Burroughs, that they have ratified it also; for two Blacks
will not make one White; and the Borroughs may blame the Ministers, that went
into it before ever it was finally concluded by the Parliament, and preached it
up for a *blessed Union*, and influenced the Body of the Nation to pass from
their Protestations and Addresses against it.

As for receiving and paying *BRITISH Coin* since the Union, tho' the Value of
that Coin be altered and determined by Law, since the Union; yet, the receiving
and paying such Coin doth not make the Receivers and Payers, to be thereby Ap-
provers of the Union: Because receiving and paying Coin, is a thing morally
lawful, in all lawful Bargains, wherein Men need Money; and the making Use
of it in a lawful way, doth not make the Users, to approve the Constitution to
be lawful, more than it would make a Man to approve of an unlawful Constitu-
tion of Government; if that Man should be required by a Law of that unlawful
Constitution of Government, to provide Maintainance sufficient for his Family,
which when the Man performs, according to that Law, would not make the
Man an Approver of that Constitution of Government to be a lawful Constitu-
tion. 2dly. The Jurant refutes himself; for, according to him, *Our blessed
LORD made Use of Roman Coin in paying Tribute to Cesar*, and yet did not thereby
approve of Cesar's Constitution of Government to be lawfully constitute.

The next Thing I have to answer the Jurants in, is, their affirming, *That who-
ever is Plaintiff or Defendant before any of her Majesty's Courts, since the UNION, doth
as much approve and ratify that Union, as these that have sworn that Oath of Abjuration;*
So that the Strength of that Argument lyes in this, *That a Man may as lawfully
swear to maintain and support the Authority and Constitution of any Court in the World,
as he may defend himself, or pursue for Redress of Grievance before that Court, when he
is oppressed, wronged, or falsely accused.* This Argument of theirs, is so manifestly false,
that I need not stand long to confute it; for every Body that seriously and con-
sideratly reads the Bible, knows that our Saviour strongly defended himself and his
Doctrine before the High-Priest and Council, the most heinously unjust and un-
lawful Court that ever was in the World, which condemned the Lord of Life,
as we see in the Gospel according to *John 18. 20, 21, 22, 23. and 19. 6, 7.*
Matthew 26. 64, 65. and 27. 1. So the Apostle *Paul* vigorously defended himself a-
gainst unjust Accusations, before that wicked Council that had condemned the Lord
Jesus Christ; and there was never so unlawful a Judicature in the World, and in
a Matter of capital Crime, tho' unjustly laid to his Charge, whereas that Council
was not a competent Judge in capital Crimes, as *Mr. Gillespie in Aaron's Rod Book 2.*
Chap. 8. Page 255, observes; yet *Paul* is a Defendant before that Council, *Acts*
23. 1. 2. 3. So doth he defend himself before *Festus, Acts 25. 8, 10, 11. and ap-
peals to Cesar*; and every one knows, that Appealing from an inferiour Judicature
to a superiour, upon Account of false Accusation and unjust Judgment, obliges
the Appellant to choose a superiour Judicature for his Judge; and at the same Time,

as he is Defendant against the unjust Accusation of his Accusers, so he is a Plaintiff in Complaining to the superiour Judicature, of the Injustice of the Inferiour which was unjust in wronging the Appellant by partial Judgment. And thus *Paul* was in one Respect Defendant, and in another Plaintiff, before *Cesar's* Court; as also Defendant before that abominable Council of the *Jews* at *Jerusalem*, that had condemned and murdered the Son of God. But surely it were Blasphemy to affirm, That our Lord *Jesus*, and the Apostle *Paul* might have sworn an Oath of Allegiance, to maintain and defend the Constitution and Authority of that Council of the *Jews*, that were the Monsters of Mankind, in Condemning and Murdering the Son of God. Nor could *Paul* have sworn to maintain and defend *Cesar's* Constitution of Regal Government, as King of *Israel*, lawtully Constitute according to the Rule of God's Word, and Covenanted Constitution of *Israel*. Yea, the *English Hanoverian Jurants* plainly affirm it to be a fundamental Law of *England*, That before the Subject can be obliged to swear Allegiance, the King must first by his Coronation Oath, be invested with the Regal Constitution, according to their Ancient Fundamental Laws, and to be a Brother in Religion, viz. Of the Communion of their Church. And surely *Israel* had stronger Reason, viz. The Divine Rule, *Deut. 17. 15.* to require all their Kings to be established according to their Fundamental Law, viz. The Word and Covenant of God, before they could swear Allegiance: Nor doth it appear, that *Israel* could make a Forreigner King, without a positive Law from God given, which I cannot find. For what *Israel* did in respect of *Cesar*, did not make him King *de Jure, fæderis Dei*. The *Hanoverian Jurants* of *England*, tell us their Mind in this Matter, in *The Judgment of whole Kingdoms, &c.* Page 14. on *1 Sam. 10. 25.* 'Tis plain, the Manner of the Kingdom, signifies the Constitution of the Government, by which was meant the Conditions on which *Saul* was to be King, and they his Subjects, - - - and this Compact between *Saul* and the People being wrote in a Book, and laid up before the Lord, was a very good Equivalent to our Oath recorded on both sides, as an Oath of Allegiance, and his Oath of Government.

And surely *Samuel* the Prophet of the Lord, ordered the Form of that Compact between *Saul* and the People, according to *Deut. 17. 15, 16, 17, 18, 19, 20.* to be the standing Rule for the Kings and People of *Israel* in following Ages.

The last thing I have to Answer the *Jurants*, is their saying, that whoever hath obtempered any Acts of the United Parliament of *Britain* have as much ratified the Union, as *Jurants* by swearing the OATH; But that is answered already in speaking upon Paying Tribute required by the Acts of *British* Parliament; For our Saviour according to the *Jurants* did obtemper Acts of the *Romish* Heathen Government in Paying Tribute, but he did not command to swear that *Cesar's* Right and Constitution was Lawful and agreeable to *Deut. 17. 15.* And that they would Maintain and Defend *Cesar's* Right, and Constitution and Government as Lawful King of *Israel*. But let none think that I am Equalizing a Heathen Emperor to King *George*; For King *Charles the II*d, tho' the Son of
King

54 Swearing the Oath, and Judicial approving it to be free CHAP. III.
King Charles the first, yet needed to be Constituted King as a Brother in Religion, as well as Blood anno 1651, else he could not be King of Scotland.

Now I have answered the Scots Jurants strongest Arguments, by which they endeavoured to prove, That the Oath of Abjuration doth not oblige Jurants to Defend and Maintain the English Prelatick Church and her Popish CEREMONIES. And I have clearly proven by several English Acts of Parliament, and especially the Acts of further Limitation, that the Oath was expressly appointed by that Act to oblige Jurants, as directly to Maintain the Prelatick Church of England, as the Queen's Person and Regal Government. And I have likewise plainly proven that Jurants by that Oath have solemnly ratified the Union with England, and sworn to Maintain English ERASTIAN SUPREMACY, and PRELACY, and Popish CEREMONIES of the Church of England established by that Union. I shall give an other clear Testimony by English Laws, that the King's Oath of Coronation and Subjects Oath of Allegiance oblige the King and Subjects to Maintain and Defend the Constitution and Laws of England, in *The Judgment of whole Kingdoms and Nations*, Page 6: We are assured by Fortescue, Lib. 1. cap. 8. and 3. cap. 9. that he (viz. the King) Governs not his People by a Regal and Absolute Power, but by a Politick, i. e. by a Limited Legal Power, says the Author; Hence our Princes were, and are bound to swear at their Coronation, that they will Govern according to Law, and preserve all their Customs, and Franchises. Stat. of Provis. 25. Ed. 3. Nor can we have a clearer evidence of the Legal Extent of the King's Authority, and of the Dimension of the Obedience which the Subject is bound unto, than that which we have in the Oath of Fealty formerly taken by the Subject. Namely, That he should be Obedient to all the King's Laws, and to every Precept and Process proceeding from the same. Wilkin's Treatise Coron. &c. Court. Leet. &c. Page 140. Here it's remarkable, that it's not said, these Oaths show what was the Dimension of the Subjects Obedience long ago; but what the Subject IS BOUND UNTO. That is, now by their Oath of Allegiance, tho' the present Oath differ in words from the old one; and all Men see that the English Hanoverian Jurants explain it so: And I think, it is in vain for Scots Ministers to deny the literal Sense of English Oaths, that all the Hanoverian English Subjects defend, who have sworn the same; viz. To Maintain the Constitution of England in Church and State. For English Hanoverians explain new Oaths of Allegiance by that old Oath, that bound to all the Laws in express Words. And English Hanoverian Jurants not only hold it to be their own Judgment, but maintain it to be a Maxim in all limited Governments Ruled by Law, and not by Arbitrary Tyranny; That in all limited Monarchies, Oaths of Coronation and Allegiance, can bear no other true sense than an Obligation on King and Subjects to maintain and defend their whole Constitution established by Law, as in *The Judgment of whole Kingdoms and Nations*, Page 11. it's said, Laws and Oaths in limited Governments are Tyes upon King and People, and must be interpreted according to the Nature of the Government, so as to prove Fences for the Constitution, --- as the Coronation Oath and Oath of Allegiance are in effect, but swearing to the Constitution, in the

the one to Govern, and in the other, to be Governed according to it. And in Page 17 speaking of the Different Modes of Government in the Dominions of Europe and the Power of Preserving the Liberties and Properties of the Nations: *It is said in Germany, Spain, France, Swedland, Denmark, Poland, Hungary, Bohemia, Scotland, England, and generally all the Nations that have lived under the Gothick Polity, it has been in their General Assemblies; under the Names of Diets, Cortez, Parliaments, Senats, and the like, but in what Hands sever it is; the power of making, abrogating, changing, Correcting and Interpreting Laws, has been in the same.* This plainly proves two things, First, That the Oath of Allegiance contained in the Oath of Abjuration can bear no other true literal Sense, than to be an Obligation on *Jurants* to defend the present Constitution of Government established by the Incorporating Union with *England*, including *English ERASTIAN SUPREMACY, PRELACY, and English Popish CEREMONIES.* 2dly, Seing *Jurants* affirm that the Oath of Abjuration was first formed in a Bill, and then by the *English* Parliament established into a Law. It also proves, that not only the Parliament that established it into a Law, has sole Power to interpret the same. And this plainly Condemns *Scots Jurants* for Usurping the Power of the Parliament in explaining the Oath, and putting a Sense upon it inconsistent with its true literal Sense fixed by Law, as above said: And in Page 12. These *English Jurants* affirm, That their Christian Religion being established by Law, is one of their Principal Rights to be Defended.

And now I having clearly proven by *English* Laws, the Subjects Oath of Allegiance in its true literal Sense, obliges the Subjects to Defend the whole Constitution of Government at that Time established by Law, as fully as the King is obliged by his Oath of Coronation; I shall in the next place, give the Testimony of King *James* the 6th, in his 4th Speech at *Whitehall*, anno 1609. Shewing how far he granted, yea affirmed, that the King's Oath of Coronation obliges, his Words are these, viz. *The King is lex loquens after a sort binding himself by a double Oath to the Observation of the Fundamental Laws of his Kingdom; tacitly as by being King, and so bound to protect, as well the People, as the Laws of his Kingdom, and expressly by his Oath at his Coronation, so as every just King in a settled Kingdom, is bound to observe that Paction made to his People by his Laws, in framing his Government agreeable thereunto.*

And seeing the Subjects Oath of Allegiance, is of equal extent with the King's Oath of Coronation, (as hath been made evident) their Oath obliges them to Maintain and Defend all these Laws by which the King is sworn to Rule the Realm over which he is made King.

And in *The Judgment of whole Kingdoms, &c.* Page 29. I find that the Judges of *England* do understand their Oath sworn to the King, (when they are chosen to be Judges of the Land) to be Essentially one and the same with the old Oath of Fealty above said, because it is Correlative to the Oath of Coronation, and of the same extent with that of Allegiance, obliging to Maintain and

56 *Swearing the Oath, and Judicial approving it to be free.* CHAP. III.
Defend the Laws established: And therefore its said, *When Queen Elizabeth and her Counsellors, pressed the Judges very hardly to obey the Patent under her Great Seal in the case of Cavendish; But they answered, That both she and they had taken an Oath to keep the Law, and if they should obey her Commands, the Law would not Warrant them.* See *Andersen's Reply*, Page 155.

And lastly, I shall make it evident by the Testimony of great *English* Lawyers, that the Kings Oath of Coronation, and the Subjects Oath of Allegiance are correlatives for Securing and Maintaining the Constitution of the Realm established by the Law, as a Mutual Compact or Covenant between the King and Subjects: And accordingly Lord Chancellor *Fortescue* declares, Lib. 9. Page 23. *That the King's Oath and Compact is the very Ground and Cause of the Oath of Allegiance. Because it is a Fundamental Maxim, Lex facit Regem, for the King hath Originally subjected himself to the Law by his Coronation Oath: This proves a King of England to be King by Law; As also, that the Coronation Oath is a Fundamental Law of England, and is Antecedent to the Subjects Homage and Oath of Fealty.* See *Judge Jenkin's Works*, Page 134. And *Horn his Mirrour*, Page 225. And *Judgment of Kingdoms and Nations*, Page 28. And Lord Chief Justice *Glanvil* in *Henry the Second's Days*, above 500 Years ago, *Inform*s us, *That High Treason is not only committed against the King, but also the Kingdom, viz. Against the Constitution of the Kingdom established by Law.* His words are, *Crimen quod in legibus dicitur crimen laesae Majestatis, ut de uoce vel seditione. Personae Domini Regis vel Regni.* See *Cowel's Inter. Tit. Glanvil* Lib. 1. cap. 2. Page 1. This lets us see what Subjects are obliged to, that are under the Government of the *English* Parliament; And also what *English* Government and Laws make High Treason. And that which will make this Point more fully evident, is by considering; *That Tresilian and five Judges more with one of the King's Serjeants at Law, and one of the King's Council at Law, for delivering their extravagant and extrajudicial Opinions, that the King might avoid a Statute Ordinance and Commission, which had been made for the Safety of both King and Kingdom in the last Parliament; By the Peers and Commons of Land with the Assent of the King; were Executed as false Traitors, by a Judgment from the Supreme Court of Judicature in the Kingdom, viz. the Parliament, and so was Stafford, and others, Executed as Traitors for subverting the Laws, tho' it was in Obedience to the King's Command; For this see the 11th, of Rich: the 2d, Rot. Parl. part 1. 2. 3. And the Judgment of Kingdoms and Nations, Page 28. 29.*

And surely, this totally overthrows the Power of Interpreting the Oath of Abjuration, and putting a Sense upon it contrary to the Laws, whereby it was Determined, to oblige all *Jurants* to maintain the Constitution of *Britain*, including SUPREMACY and PRELACY, &c. established by Law. Nor can I see how *Scots Jurant* Ministers can save themselves, except by offering that Sacrifice of Attonement, *viz.* That tho' they gave an Interpretation contrary to Law, even the Fundamental Laws of *Britain* established by the Union; Yet they did in Contradiction to, and Condemnation of that Interpretation of theirs, swear the Oath

Oath judicially, in exprefs words and common Sense of them, as they were intended by the Legislators, and according to the Laws by which the Oath was imposed; Which I have proven to bear in its proper literal Sense, an Obligation to maintain and defend the whole Constitution of the Realm of *Great Britain*, and Principally, the Constitution of *England* in Church and State, including *ERASTIAN SUPREMACY, PRELACY, &c.* by Law established. And this lets us see, that the Justices had no Power to accept of *Jurants* Interpretation of the Oath, and how *Scots* Ministers have forgotten, that the Noble Marquis of *Argyle*, his Interpretation of an Oath of like Nature, was made an Article of his Lybel on which he was Condemned; I say, how *Scots Jurant* Ministers have forgotten that, is not easily conceivable: Except *Jurant* Ministers say, that Civil Judges of the Realm, Serjeants of Law, Members of Council, or yet any Lord or Marquis have no Power to Interpret Oaths in an Sense contrary to the Mind of the Parliament and established Laws, as is clear by the Instances given: But yet *Presbyterian Ministers* have a Power to do it. Surely they will not assert such an Absurdity. For as its a Maxim that holds in the Laws of *GOD*, so likewise of Nations, viz. *Cujus est condere ejus est interpretari*, i. e. the Power of Interpreting Laws, belongs only to those that make them: And this Maxim is maintained by the Supreme Legislative Courts of Judicature in *Germany, Spain, Sweden, Denmark, Poland, Hungary, Bohemia, Scotland, England*; and *France*, while it had a Parliament, and the Councils of States of Republicks, such as *Venice*; for this see *The Judgment of whole Kingdoms and Nations*, Page 17.

Now by what Arguments I have advanced against *Scots Jurant* Ministers, on this Head, viz. *The Oath of Abjuration*, I have clearly proven these Points, namely, First, That the Oath of Abjuration, in it's true literal Sense, obliged all *English* Subjects before the Union, to maintain and defend the whole Constitution of *England*, in Church and State, in *Erastian SUPREMACY, PRELACY, &c.* established by Law.

Secondly, That the Oath of Abjuration still retains the same literal Sense, obliging all *Scots Jurants* to maintain *English* *Erastian SUPREMACY, PRELACY, &c.* established by the *English* Acts of *Limitation*, and *further Limitation*, to which it expressly refers, and in Obedience to which they did swear it; Because it is plainly evident, by what is said above, that the *Incorporating Union* did not take away the former Security of the Prelatick Church of *England*, but on the contrary, established it to stand to all Generations, and extended the Power and Authority of these Laws, whereby the Prelatick Church of *England* is secured, over the Nation of *Scotland*, obliging *Scotland* to maintain the *English* *Erastian SUPREMACY, PRELACY*, and *English* *Popish CEREMONIES*, as an essential and fundamental Part of the Incorporated Constitution of the *REALM* of *Great-Britain*. And tho' the Oath of Allegiance, contained in the Oath of Abjuration, in its literal Sense, obliges all *Jurants* (since the Union) both of *South* and *North-Britain*, to maintain the whole Constitution of the United *REALM* of *Great-Bri-*

58 *Swearing the Oath, and Judicial approving it to be free* CHAP. III.
tain, including the Laws of North, as well as South Britain, of which Laws, the
Act of Security of the Church of Scotland is one; yet principally it obliges to
maintain the chief Fundamental Laws of that Constitution, such as the *English*
Acts of Limitation and further Limitation, by which SUPREMACY and PRE-
LACY are established.

Thirdly, Tho' in that Sense, the Oath obliges to maintain the Act of Security
of the Church of Scotland, yet by that very Act of Security, the Church of Scotland
hath gone into the legal Establishment of *Erastian SUPREMACY and PRELACY*, and
subjected her self to the Power of English Prelats and *Erastian SUPREMACY*, which
by the Union, the Church of Scotland hath obliged her self to obey. So that swearing to
maintain that Act of Security, is a swearing to two Things, *Viz.* 1st, That they
shall maintain an irritant Clause of the Establishment of an UNION, whereof the
Establishment of *Erastian SUPREMACY*, and *PRELACY*, is a principal Fun-
damental Article. 2^{dly}, That they shall maintain an Act whereby the Presbyterian
Church of Scotland is obliged to obey the Lordly Power of Bishops, the
English Prelates being Members of Parliament and Privy Council, & also the *Erastian*
SUPREMACY, established by that Union; and accordingly the Church of
Scotland, Anno 1710, made an Act of her Assembly, obliging all her Members, Mi-
nisters and others, to keep the Fasts and Thanksgivings of the National Church of Scot-
land, in Obedience to the Authority of the Queen, with Consent of the Prelatick Parlia-
ment, and Privy Council of Britain. And all Men know, that the Church of Scotland
will not appoint now, either National Fast or Thanksgiving, upon any Occa-
sion, ordinary or extraordinary, but has wholly given up the Power to the Ma-
gistracy and Prelatick Authority, to be her Dictators in these solemn Duties of
God's Worship.

3^{dly}, It is clearly proven, that the Oath of Abjuration, obliges to maintain the
Incorporating UNION, and seeing that Union is contrary to all the Articles of
our Solemn League, as was made evident in Speaking on the UNION. And it
being undeniable, That the Oath of Abjuration, in its proper literal Sense, ob-
liges to maintain that UNION, by which SUPREMACY and PRELACY is
established, then it is a contradictory Oath to the *Solemn League*, that Obliges to
Extirpate PRELACY, &c. If that be not an Abjuring of our *Solemn League*,
leave it to all sober unbiassed Christians to Judge? For every Man of rational
Judgment, knows, that when one Oath is contradictory to another, in the true
literal Sense of the Words, the last abjures the first. And it is plainly so in this
Case; for by the *Solemn League*, all Ranks of Persons, Ministers as well as others
every one in their Station and Vocation, are solemnly bound to propagat the Re-
formation of Religion in England and Ireland, in Doctrine, Worship, Discipline
and Government, according to the Word of God, and Example of the best Re-
formed Churches; and to Extirpate POPERY, PRELACY, SUPERSTITION
HERESY and PROFANENESS. But the Oath of Abjuration obliges all Je-
wants to maintain *Erastian SUPREMACY, PRELACY*, and superstitious *Engl*

Popish CEREMONIES, both in *England* and *Ireland*, as they are established by the Incorporating UNION, for all Generations to come. And every Man knows, That by the *Solemn League*, every one of the Nations respectively was sworn to maintain and defend the Liberties of the Kingdom, and Priviledges of Parliament: But by the UNION, the Priviledges of a National Parliament of *Scotland*, are taken away; whereas all the Priviledges of the *English* Parliament are established by that UNION, and swearing to maintain that Constitution; if it be not an Abjuring the Defence of our Priviledges of a National Parliament, in plain contradiction to our *Solemn League*; I leave it to all Covenanted Presbyterians to Judge, while the Nation is daily sinking into Misery, under the Weight of insupportable Taxes, tho' some *Scots* Members of Parliament, do, to none Effect, strive to save *Scotland* from Ruine by these Taxes; For Sixty Members, tho' they were unanimous, and all zealous for the Good of *Scotland*, yet can never carry any Thing by Vote, against Six Hundred *English* Members.

And every one knows, That by the *Solemn League* these Nations are most solemnly obliged to defend the King's Person and Authority in the Defence of the *Covenanted Reformation of Religion, and Liberties of the Kingdoms*; but by the Oath of Abjuration, all Jurants are obliged to defend his Person and Authority, in Defence of *English* Erastian SUPREMACY, PRELACY, and superstitious *English-popish CEREMONIES*; and as to the Liberties of the Kingdoms, Jurants are sworn to defend the King's Authority, in Defence of all the Liberties that the Kingdom of *England* had, together with its Dominion over *Scotland* established by the Union; but the Liberties of the free Kingdom of *Scotland* were taken away by that Union, which did establish the Subversion of the Liberties of a free Kingdom of *Scotland*, and the Oath obliges to maintain that Subversion. And thus that Union hath firmly established the whole Prerogatives of the Crown of *England*, and also ratified the *English* Coronation Oath: But on the contrary, the Crown of *Scotland* hath lost all Legislative Authority, to make, alter, or interpret Laws, to call Parliaments, or do any thing belonging to the Crown of a free Kingdom, for Preservation of National Liberties. And by the same Reason, the *Scots* Coronation Oath contained in our National Covenant, which in it's true literal Sense, obliges our Kings to maintain the Covenanted Reformation of Religion, and the Constitution of this Realm, and Rule by laudable Laws, no way contrary to the Word of God; I say, by the same Reason, viz. The Subversion of the Prerogatives of the Crown of *Scotland*, as above said, the *Scots* Coronation Oath cannot be sworn now at all in its true literal Sense, and for the proper Ends for which it was appointed; and therefore is rendered wholly useless by this UNION; which Union, Jurants by that Oath, have sworn to maintain. And seeing it is evident above, That the King's Oath of Coronation, and the People's Oath of Allegiance, are two Parts of a mutual Covenant between King and People, for Maintaining and Preserving the Constitution of Government, and Fundamental Laws in being at the Time; And seeing the King

60 *Swearing the Oath, and Judicial Approving it to be free* CHAP. III
cannot swear the *Scots* Coronation Oath at all, but only the *English*; hence it clearly follows, by evident necessary Consequence, That *Scots* Jurants have made a solemn Covenant with Queen *ANN* and King *George*, for Preserving the whole Constitution of *England*, both of Prelatick Church and State, together with a Subversion of the National Liberties of a free Kingdom, Parliament and Prerogatives of the Crown of *Scotland*, and the Subversion of our *Solemn League*: all which are established by the Union, which, in that Covenant, they have sworn to maintain: and *Nonjurants* joining with *Jurants*, have judicially approved the Swearing that Oath to be free of any publick Scandal, to hinder Joining with *Jurants* in Communion, even in the Sacrament of the Lord's Supper; and so that Grievous and Notorious Scandal, cannot be gotten removed in a regular Way, so as to reach the great End of Edification. And from the whole it is plain, That Swearing that Oath of Abjuration, is a Confederacy by a solemn Oath, of a far more heinously sinful Nature, and a more gross Scandal, than going into the unlawful Engagement, Anno 1648; and therefore, as going into that unlawful Engagement, and Refusing to give Satisfaction, was just Ground for the Covenanted Church, to make *SEPARATION* both *Negative* and *Positive*, from all such *Engagers* as refused to give *Publick Satisfaction*; as was made indisputably manifest: So likewise upon the same Grounds and Reasons, viz. Because swearing the Oath of Abjuration is a making a Confederacy by Solemn Oath with all the Malignant Prelatists, and Prelates themselves of *England* for preserving *English* *ERASTIANISM*, *PRELACY* and *English* *Popish* *CEREMONIES*, and for overthrowing our *Solemn League* altogether, and for overthrowing the Liberties of a free Kingdom, Power of a Parliament, Prerogatives of the Crown, and Coronation Oath of the King of *Scotland*, all which being contrary to the Word of God, and our Covenants, National and Solemn League; and when these that have sworn it, are so far from giving publick Satisfaction, for that gross Scandal, that on the contrary, they do most tenaciously assert it to be no Scandal at all; and when *Nonjurants* joining with *Jurants*, *Judicially* declare it to be no Scandal; whereby the *Nonjurants* have made themselves partakers with *Jurants*: - For Mr. *Gillespie*, in *Aaron's Rod Blossoming*, Book 1. Chap. 2 Pag. 106, proves from the first Epistle of *John*, Ver. 10. That all that consent to Admitting Persons guilty of publick Scandal to the Lord's Table, before the Scandal be removed, make themselves partakers of these scandalous Sinners evil Deeds. And therefore I say, upon the same Grounds and Reasons, that the Covenanted Church did make *SEPARATION* both *Negative* and *Positive*, from all Persons that went into the unlawful Engagement, and refused to give publick Satisfaction; likewise all Ministers, Elders, and other Christian Professors, who adhere to the Covenanted Reformation of the Church of *Scotland* in her purest Times, Namely, between the Year of our Lord 1638 and 1649, Inclusive, have just Ground to make *Separation* both *Negative* and *Positive*, from the present National Church of *Scotland*, upon Account that the most part of her Ministers have sworn that Oath of Abjuration, and *Nonjurants* joining with

Jurants,

Jurants, have judicially approved the swearing that Oath to be free of publick Scandal, and appointed by Acts of their Assembly, themselves and others to join with *Jurants* in the Lord's Supper, without Removing that Scandal: for they judged it to be none.

And thus I have proven the Second part of the PROTESTERS Assertion; Namely, That swearing the Oath of Abjuration, and Non-Jurants joining with Jurants, judicially declaring it to be no Ground of Separation from Communion with Jurants in the Sacrament of the LORD's Supper; So that, That grievous and notour Scandal cannot be gotten removed in a regular way, so as to reach the great end of Edification, and so is just Ground for Ministers, Elders, and other Christian Professors adhering to the Covenanted Reformation of the Church of Scotland in her Purest Times, namely between the Years of our Lord 1638, and 1649 inclusive, to make Separation both Negative and Positive, from the present National Church of Scotland.

SECT. II. *Wherein it is proven, That Swearing the Oath of Abjuration, even after it was altered, by an Act of Parliament, in the first Year of King George, is just Ground of Separation, both Negative and Positive, from Jurants, who swear and defend it, and from Nonjurants, who by vertue of former Acts of Assembly, hold the swearing it to be no just Ground of Separation.*

SEing near the half of the Ministers of the National Church of Scotland, had refused to swear the Oath of Abjuration, in the Terms it was first imposed on them, the Parliament of Great Britain, judging little hindered many Ministers to swear it, and therefore made as little Alteration, and nothing of Amendment: For except Changing the Terms, *Viz.* King George for Queen Ann, which behoved to be altered, the Queen being dead, and he made King, the Parliament made no Alteration in the Oath, but changed the little Word (AS) into (WHICH) the Reason of the Alteration was, because many Ministers who were required to take that Oath, did refuse to swear it; and their Reason was, because they judged, that seeing the Oath obliges *Jurants*, To Maintain and Defend the SUCCESSION, of the Crown, (AS) the same stands limited by an Act intituled, An Act declaring the Rights and Liberties of the Subject, and settling the SUCCESSION of the CROWN; and by another Act for the further Limitation of the Crown ----- to the Electress Dutchess Dowager of Hanover, and the Heirs of her Body being Protestants. I say, many Ministers judged by the Word (AS) in the Oath, it did Reduplicat upon, or included all the Conditions and Provisions of Government, that the Successor is obliged to, by these Acts of Limitation and further Limitation, among which Conditions and Provisions, that is one, *Viz.* That the Successor shall swear in his Coronation Oath, to maintain English Prelacy, and the whole Constitution of that Church, which includes all their English-Popish CEREMONIES, and EXASTIAN SUPREMACY; and therefore these Ministers refused to swear the said Oat.

62 • Swearing the Oath, and Judicial approving it to be free. CHAP. III.
 Oath. And for Removing this Objection, the *British* Parliament took out the Word (AS) and put in the Word (WHICH) in stead of it; by which Alteration, many Ministers who formerly refused to swear that Oath, have now sworn it.

Before I advance Reasons and Arguments for Proving, that Taking the Oath of Abjuration in its new Form, and Defending that to be no Scandal, is just Ground of Separation, both *Negative* and *Positive*, I shall set down both the *Old* and *New* Form, of the Oath of Abjuration, the one overagainst the other, that *Jurants* may not say I mis-represent the new Form.

The Old Form of the OATH of A B J U R A T I O N.

I A. B. Do Truly and Sincerely Acknowledge, Profess, Testifie, and Declare in my Conscience, before GOD and the World, that our Sovereign Lady QUEEN ANNE, is Lawful and Rightful Queen of this Rea'm, and of all other Her Majesty's Dominions, and Countries thereunto belonging. And I do solemnly and sincerely Declare, that I do Believe in my Conscience, the Person Pretended to be the Prince of Wales, during the Life of the late King James. And since his Decease pretending to be, and taking upon himself the Stile and Title of King of England by the Name of James the Third, or of Scotland by the Name of James the Eighth, or the Stile and Title of King of Great Britain, hath not any Right or Title whatsoever to the Crown of this Realm, or any other the Dominions thereunto belonging: And I do Renounce, Refuse and Abjure any Allegiance or Obedience to him. And I do swear that I will bear Faith and true Allegiance, to her Majesty Queen ANNE, and Her will Defend to the utmost of my Power, against all Traiterous Conspiracies and Attempts whatsoever that shall be made against Her Person Crown or Dignity: And I will do my Utmost Endeavour to Disclose

The New Form of the OATH of A B J U R A T I O N.

I A. B. do truly and sincerely acknowledge, testify and declare in my Conscience, before God and the World; That our Sovereign Lord King George, is Lawful and Rightful King of this Realm, and all other His Majesty's Dominions and Countries thereunto belonging. And I do solemnly and sincerely declare, That I do believe in my Conscience, that the Person pretended to be the Prince of Wales, during the Life of the late King James, and since his Decease pretending to be, and taking upon himself the Stile and Title of King of England, by the Name of James the III. or of Scotland, by the Name of James the VIII. or the Stile and Title of King of Great Britain, hath not any Right or Title whatsoever to the Crown of this Realm, or any others the Dominions thereto belonging: And I do Renounce, Refuse, and Abjure any Allegiance or Obedience to him. And I do swear, that I will bear Faith and true Allegiance to his Majesty King George; and him will defend to the utmost of my Power, against all traiterous Conspiracies and Attempts whatsoever, which shall be made against his Person

close and make known to Her Majesty and Her Successors, all Traiterous Conspiracies, which I shall know to be against Her or any of them; And I do Faithfully Promise to the Utmost of my Power to support, maintain and Defend the Succession of the Crown against him the said James, and all other Persons whatsoever, AS the same is, and stands settled by an Act, intituled an Act Declaring the Rights and Liberties of the Subject, and settling the Succession of the Crown to Her present Majesty and the Heirs of Her Body being Protestants; And AS the same by another Act intituled, An Act for the further Limitation of the Crown, and better securing the Rights and Liberties of the Subject, is and stands settled after Decease of Her Majesty, and for Default of Issue of Her Majesty, to the Princess Sophia Electress Dutchess Dowager of Hanover, and the Heirs of Her Body being Protestants. And all these things I do plainly and sincerely Acknowledge and swear according to these express Words by me spoken, and according to the plain and common sense and understanding of the same words, without any Equivocation, Mental Evasion, or secret Reservation, whatsoever. And I do make this Recognition, Acknowledgment, Abjuration, Renunciation, and Promise, Heartily, willingly and truly, upon the true Faith of a Christian.

Person, Crown and Dignity. And I will do my utmost endeavour, to disclose and make known to his Majesty and his Successors, all Treasons and Traiterous Conspiracies, which I shall know to be against him or any of them. And also I do faithfully Promise, to the utmost of my Power, to Support, Maintain and Defend the Succession of the Crown against him the said James, and all other Persons whatsoever; WHICH Succession, by an Act intituled, An Act for the further Limitation of the Crown, and better Securing the Rights and Liberties of the Subject, is and stands limited to the Princess Sophia, Electress and Dutchess Dowager of Hanover, and the Heirs of her Body being Protestants. And all these Things I do plainly and sincerely acknowledge and swear, according to these express Words by me spoken, and according to the plain and common Sense and Understanding of the same Words, without any Equivocation, Mental Evasion, or secret Reservation whatsoever. And I do make this Recognition, Acknowledgment, Abjuration, Renunciation and Promise, heartily, willingly and truly, upon the true Faith of a Christian.

So help me GOD.

So help me GOD.

And in Order to prevent Jurants cavilling on this Head, and to give the more distinct and clear Light in this Controversy, I shall cite the express Words of that Act of Parliament, whereby the new Form of the Oath of Abjuration is imposed, which is intituled, An Act for the further Security of His Majesty's Person and Government, and the Succession of the Crown in the Heirs of the late Princess Sophia, being Protestants, Anno primo GEORGII Regis. I shall beg leave to give a large Citation out of that Act, for giving clear Light in this Debate.

In pag. 6. in Folio, of the said Act, it is said, And be it further enacted by the Authority aforesaid, That all and every Person or Persons, as well Peers as Commons, who, by Vertue of any Act or Acts made since the Union of the two Kingdoms, were bound to take and subscribe the Oath of Allegiance, subscribe the Assurance, and to take and sign the Oath of Abjuration, for and on Account of any Office Civil or Military, or any other Cause or Occasion, within Scotland, shall on or before the first Day of December one thousand seven hundred and fifteen, take and subscribe the Oath of Abjuration above mentioned, and shall take and subscribe the said Oath of Allegiance, and subscribe the Assurance.

And in pag. 7th of the same Act, it is said, And be it further enacted by the Authority aforesaid, That all Heads, Masters and Members of Colleges, Halls or Classes in the Universities of Saint Andrews, Aberdeen, Glasgow and Edinburgh, and also all Probationers, or Licentiates of Divinity, before they enter upon their Trials, or obtain Licences to preach, and all School-masters in Scotland.

And in pag. 8. it is said, Be it further enacted by the Authority aforesaid, That all and every the Person and Persons aforesaid, that do or shall neglect or refuse to take the said Oaths, and subscribe thereto, as aforesaid, in the said Courts and Places (viz. at Quarter Sessions, or else at the Circuit Courts) and at the respective Times aforesaid, shall be IPSO FACTO adjudged incapable, and disabled in Law to all Intents and Purposes whatsoever, to have, occupy or enjoy the said Office or Offices, Employment or Employments, or any Part of them, or any Matter or Thing aforesaid, or any Profit or Advantage appertaining to them, or any of them, and every such Office or Place, Employment or Employments shall be void, and is hereby adjudged void. And every such Person or Persons who shall neglect and refuse to take the said Oaths within the Time and at the Places aforesaid, and being thereof lawfully convicted in or upon any Information, Presentment or Indictment before the Circuits, viz. Circuit Courts in Scotland, every such Person or Persons shall be disabled from thenceforth, to sue or use any Action, Bill, Complaint, or Information, in any Court of Law, or to prosecute any Suit in any Court of Equity, or to be Guardian of any Child, or Executor, or Administrator of any Person, or capable of any Legacy, or Deed of Gift, or to be in any Office within this Realm of Great Britain, or to vote at any Election of Members to serve in Parliament, and shall forfeit the Sum of five hundred Pounds Sterling, to be recovered by him, or them, that shall sue for the same, to be prosecuted by way Action of Debt, Suit, Bill, Complaint, or Information, before the Court of Justiciary in Scotland.

And in pag. 9. of the same Act, it's said; And to the Intent and Purpose, That no Person may avoid taking the several Oaths in this Act particularly mentioned, upon any Pretence whatsoever, Be it further enacted by the Authority aforesaid, That it shall and may be lawful to and for two or more Justices of Peace, or any other Person or Persons, who shall be by His Majesty for that Purpose specially appointed, by Order of the Privy Council, or by Commission under the Great Seal, by writing under their Hands and Seals, to SUMMON ANY PERSON to appear before them at a certain Day and Time therein to be appointed; to take the said OATHS; which said Summons shall be served upon

CHAP. III. Of Scandal, is just GROUND of SEPARATION. 65

upon such Person, or left at his Dwelling House, or Place of Abode with one of the Family there; and if such Person, who shall be so summoned, neglects or refuses to appear according to such Summons, that then upon due Proof to be made upon Oath of the serving the said Summons, which Oath such Justices, or any other Person or Persons, specially to be appointed as aforesaid, are hereby enabled to administer, and are hereby required to certify the same to the next general Quarter-sessions of the Peace to be holden for such a County, Riding, Liberty, City, Borough, or Town-corporate; and if such Person who shall be summoned to take the said Oaths as aforesaid, shall neglect or refuse to appear and take the said Oaths at the said General Quarter-sessions, the Names of the Persons being publicly read at the first Meeting of the said Sessions, that then and in such Case, such Person shall be taken, esteemed and adjudged, a Popish Recusant convict, and as such to forfeit and be proceeded against.

Thus I have given the new Form of the Oath in the express Words, as it is set down in the 5th Page of King George's Act above said. 2dly. I have set down the express Statute of King George's Act imposing it. And 3dly. The Penalties under which it is imposed by the said Act.

And as for the Oath it self, it is manifest by the express Words of it, That it is one and the same with the former Oath in the old Form, as to the Matter and true literal Signification: For the Matter is still the same, seeing it obliges to maintain and defend the KING's RIGHT, PERSON, CROWN and DIGNITY, and the SUCCESSION, according to the Limitations of the same Succession, determined and fixed by the Acts of Limitation, and further Limitation, which are Fundamental Laws of England, establishing Erastian SUPREMACY, PRELACY, and English-popish CEREMONIES, to be principal essential Articles of the Legal Establishment of that Succession, which is the true meaning of that Establishment of Succession, as was made evident above. And 2dly. It contains an Abjuration of the Popish Pretender's Right and Title to the Crown, and also a Renunciation and Abjuration of all Allegiance and Obedience to him. So that except the leaving out Queen Anne's Name, and Allegiance to her, she being dead, and inserting King George's Name, and an express Allegiance to him, (which makes no Change at all, in the Nature of the Oath) there is no Alteration made in the new Form of the Oath, but only changing the Word [AS] for the Word [WHICH] the old Form obliged Jurants to maintain and defend the Succession of the Crown AS it stands settled and entailed by the Act of further Limitation to the Princess Sophia Electress, Dutchess Dowager of Hanover, and the Heirs of her Body being Protestants. And the new Form of the Oath expressly obliges Jurants to maintain and defend the Succession of the Crown, WHICH Succession is and stands Limited by the Act of further Limitation to Princess Sophia, Electress, Dutchess, Dowager of Hanover, and the Heirs of her Body being Protestants.

And so both the Particles AS and WHICH, being Relatives referring to a Description of Succession, contained in, determined and fixed by one and the same

66 *Swearing the Oath, and Judicial Approving it to be free* CHAP. III.
same Law, viz. The Act of further Limitation : It is hence very plain, That the Relative *WHICH*, obliges the Jurants to maintain and defend all the Limitations, Conditions and Provisions, which are contained in the Determination and Circumscription of the Succession, according to the Tenor of that Act of further Limitation ; and that is all that was, or could be meant by the Word, *AS*. 2dly. It is very plain, That when the Relative *WHICH* refers to a specifick Description, determined and limited by a Law : In that Case, a solemn Obligation to defend that Description, or thing thus described, is as extensive in Signification by the Word [*WHICH*] as it is by the Word [*AS*]. For when a Man obliges himself, to live according to the Rule of glorifying and enjoying GOD, *WHICH* is contained in the Scriptures of the Old and New Testament ; the Obligation is of as large Extent in Signification, as when he obliges himself, to live according to the Rule of glorifying and enjoying GOD, *AS*, it is contained in the Scriptures of the Old and New Testament.

3dly. It is plain, That the Legal Establishment of the Succession of the Kings of England, includes all the Conditions and Provisions of Government, that their Kings are bound to perform in the Exercise of Government, as I have proven already ; and this is further manifest by what we find in *The Judgment of whole Kingdoms*, &c. pag. 7. where it's expressly said, 'Tis true that the executive Part of the Government is, both by our Common and Statute Laws, conveyed unto, and vested in the King ; but at the same Time, there is sufficient PROVISION made, both in the TERMS of our Constitution, and in our Parliamentary Acts, to prevent this from being hurtful unto us, unless our Sovereigns become guilty, both of the highest Treachery, and willall make an Invasion upon, and endeavour the Subversion of the whole Government : A RIGHT OF OVERSEEING THE EXECUTION OF THE LAWS, BEING A PREROGATIVE INSEPARABLE FROM THE OFFICE OF THE SUPREME MAGISTRATE ; BECAUSE THE VERT ENDS TO WHICH HE IS CLOATHED WITH RECTORAL AUTHORITY, and FOR WHICH HE IS DESIGNED AND ESTABLISHED, ARE CONSERVATION OF THE PUBLICK PEACE AND ADMINISTRATION OF JUSTICE towards and among the Members of the BODY POLITICK. And so the plain Intendment, and genuine Signification of the Law, by which a Man is designed and established to succeed in Regal Government, is only this, That he shall be King according to Law, and according to the Tenor of the Coronation Oath of England, which obliges to maintain SUPREMACY, PRELACY, &c.

And Horn in his *Mirror*, Chap. 1. saith, That the Saxons having put an End to the Heptarchy, by Reason of the continual Wars that attended the Reigning of so many Kings in so narrow a Compass of Land, they chose themselves one King to maintain and defend their Persons and Goods in Peace by Rules of Law, and made him swear, That he should be obedient to suffer Right, as well as his People should be. For according to *Bracton*, Lib. 3. Cap. 9. The whole Power of the Kings of England is to do good, and not to do Hurt : Not can he do any Thing, but what he can do Legally : *Quia Lex facit*

facit Regem: That is, *He is to be King according to the Tenor of the Law that establisheth him to be King.* And the same is demonstrated to be the Legal Establishment of the Succession of the Kingly Governors of *England*, by Lord Chancellor Fortescue, *Lib. 1. Cap. 8. and Lib. 3. Cap. 9.* Thus by the Judgment of Hanoverian Revolutionaries of *England* and by the most learned Lawyers of *England*, it is plain, That the SUCCESSION established by Law, includes all the Conditions, Terms and Provisions of Government, that the Kings of *England* are obliged to perform in their Administration of Government, which includes SUPREMACY, PRELACY, &c. all which Scots Jurants have sworn to maintain.

4thly. I have proven already, speaking on the *Old Form* of the Oath of Abjuration, That the Oath of Allegiance contained in it, which is the same in the new Form, obliges to maintain ERASTIANISM, PRELACY, &c.

5thly. Both the *Old* and *New* Forms oblige to maintain and defend the Incorporating Union, which includes the Establishment of ERASTIANISM, PRELACY, and *English-popish CEREMONIES.*

But many Scots Ministers, who formerly refused to swear the Oath of Abjuration in the *Old Form*, have now sworn it, in the *New Form*; and for their Defence they say, Not only is the Word [*AS*] taken out, and the Word [*WHICH*] put in Place of it: But also King *George's* Act imposing the Oath, has declared (as these Jurant Ministers say) that the Parliament of *Britain* never intended, by any Word in that Oath, to oblige the Jurants to maintain ERASTIANISM, PRELACY, &c. of the Church of *England*.

And-tho' I have sufficiently proven the contrary already, yet to remove this Objection, I shall set down the express Clause of that Act, which they flee to, for Defence, and then shall remove their Objection founded thereon. That Clause is in the 7th Page of the above said Act of Parliament, the Words are these *viz.*

And whereas, diverse of His Majesty's good Subjects, who have given convincing Marks of their Loyalty to his Royal Person, and Government, have scrupled to take the said Oath, apprehending that the Reference in the said Oath, may be construed in some Respect, to be inconsistent with the Establishment of the Church of Scotland according to Law, and to a Clause concerning Oaths to be imposed in Scotland after the Union, contain'd in an Act made in the Parliament of Scotland, in the Year 1707, Intituled, An Act for securing the Protestant Religion, and Presbyterian Church Government; WHICH ACT IS DECLARED TO BE A FUNDAMENTAL AND ESSENTIAL CONDITION OF THE TREATY OF UNION; AND FURTHER, THAT BY NO WORD IN THE SAID OATH OR OATHS FORMERLY IMPOSED, CONTAINED IT, OR WAS MEANT TO OBLIGE HIS MAJESTY'S SAID SUBJECTS TO ANY ACT OR ACTS, ANY WAYS INCONSISTENT WITH THE ESTABLISHMENT OF THE CHURCH OF SCOTLAND, ACCORDING TO LAW.

Now it is plainly Evident, that Declaration of Parliament, contains two Parts, *Viz.* 1st. That the Act of Security is declared to be a Fundamental and Essential Condition of Establishment of the Incorporating Union, (by which *English* Erastianism, PRELACY and *English-Popish* CEREMONIES are established, as was sufficiently proven already). And 2^{dly}, It is declared by Parliament, That the Legislature did not intend that any Words in the Oath should oblige Jurants to any Act or Acts inconsistent with that legal Establishment of the Church of Scotland. And so the plain Sense of the Declaration, amounts only to this, That the *British* Parliament did not intend that the Oath should oblige Jurants to any Act or Acts inconsistent with the Fundamental and Essential Establishment of the Union, whereby Erastian SUPREMACY, PRELACY, and *English-Popish* CEREMONIES are established to stand to all Generations.

And hence it is plain, that Declaration is far from freeing Jurants from an Obligation to defend Erastianism and Prelacy: And so that Objection is removed. And as for the Multitude of Quibbles about the Words in the Oath, *Viz.* (REALM, CROWN, and DIGNITY) with which Jurants have stuffed several Pamphlets, they fall all to the Ground; seeing it is plainly proven, that the Oath in its proper literal Sense, obliges Jurants to defend the Prelattick Constitution of the Realm of England, established by the Union, and sworn to, by that Oath; and also the Crown of England, and all its Prerogatives, of which Erastian Supremacy is one, as it is also an essential Part of the King of England's Royal Dignity; as was proven from the 17th Chap. of the Statutes of King Henry the VIIIth, and Statutes of Queen Elizabeth, and of King William.

Now having Proven, that Swearing the Oath of Abjuration in the New Form, obliges Jurants, in the proper literal Sense of the Words, to maintain *English* Erastianism, PRELACY and *English Popish* CEREMONIES, and the whole Establishment of the Incorporating Union. It plainly follows, by evident necessary Consequence, That swearing that new Oath, and Defending it, and Nonjurants Judicially Approving the same to be free of publick Scandal, is just cause for Ministers, Elders, and other Christian Professors, to make Separation both Negative and Positive, from the present National Church of Scotland.

But in the last Place, in the Close of this Chapter, I shall speak a Word concerning some Nonjurants Practice, who refuse to swear the Oath of Abjuration, either in the Old or yet the New Form of it; but yet they do readily swear the Oath of Allegiance, and subscribe the Bond of Assurance, according to the Appointment of the foresaid Act of King George; which Oath and Bond, are set down in 6th Page of the said Act, in these express Words following, *Viz.*

I A. B. do sincerely Promise and Swear, that I will be Faithful and bear true Allegiance to his Majesty King George.

So help me GOD

I A. B. do in the Sincerity of my Heart, assert, acknowledge and declare, That his Majesty King George, is the only Lawful and Undoubted- Sovereign of this Realm, as well de Jure, that is of Right, King, as de Facto, that is in the Possession and Exercise of Government; And therefore I do sincerely and faithfully Promise and Engage, that I will, with Heart and Hand, Life and Goods, Maintain and Defend his Majesty's Title and Government, against the Person pretending to be Prince of Wales, during the Life of the late King James, and since his Decease, pretending to be, and taking upon himself the Stile and Title of King of England, by the Name of James the III. or of Scotland by the Name of James the VIII. or the Stile and Title of King of Great Britain, and his Adherents, and all other Enemies, who either by open or secret Attempts, shall disturb or disquiet his Majesty in the Possession and Exercise thereof.

Seing it is indisputably true, That in the Bond of Assurance, THIS REALM, is the united Kingdom. established by the Incorporating Union, Scotland not being a Nation by it self; but on the contrary, in all Acts of the British Parliament, speaking of Scotland, it's called that Part of Great Britain; but in none of them is it called a Kingdom or Realm. And for King George's Right, it is founded upon, established and determined by that Incorporating Union, that he shall be King of Scotland. And as for his Government, it is undenyably that Government, which is established by the said UNION, which includes the whole Constitution of Government of England, of which the Establishment of Erastian SUPREMACY, PRELACY, and English-Popish CEREMONIES is a Part, as was made evident in the 2d Chapter. And seing this Bond of Assurance, is a legal Explication and Declaration of all the Conditions of Obedience that the British Parliament requires of English and Scots Subjects, equally to defend the whole Constitution of the united Kingdom, and for Defending and Maintaining the Constitution and Establishment of King George's Right, as it is established by Law, to be a just and lawful Constitute Right, and for Excluding the Popish Pretender; and these being the whole Things that are contained in and sworn to, by the Oaths of Abjuration and Allegiance; and these Ministers having sworn the Oath of Allegiance (seing I do not judge these Ministers to be Jacobites) what should hinder them to swear the Oath of Abjuration, I cannot conceive? unless it be to save their CREDIT among their People, who are unwilling to join in Communion with Ministers that have sworn that Oath of Abjuration.

And seing the Act of Parliament above said requires Protesting Ministers no less, than other Ministers, to swear these Oaths and, Subscribe that Assurance: I shall set down what they Declare to be their Judgment anent King George's RIGHT, and the Exclusion of the Popish Pretender.

And First, as to the Popish Pretender: All the PROTESTERS DECLARE, they Judge the Popish Pretender hath not any RIGHT, either by the Word of GOD, or the Laws of Britain, to be King of these Protestant Covenanted Kingdoms

70 Swearing the Oath, and Judicial Approving it to be free. CHAP III.
doms; Because by the Word of GOD, our Covenants, and Laws Establishing the
Covenanted Reformation, all Popish Kings are for ever excluded from the Throne of
these Lands, this is undenyably evident to all: And the PROTESTERS Judge
and Declare it to be inconsistent with the Word of GOD, their Principles and
Covenants, to receive and acknowledge the Popish Pretender to be their King.

2dly, As to King George's RIGHT, all the PROTESTERS DECLARE.

1. They do own and acknowledge, he is truly the Nearest Heir by Blood of the
Royal Line, after Queen Anne and Princess Sophia of Hanover's Decease, to the
Throne of these Kingdoms of Scotland, England and Ireland, he being Protestant.

2dly, The PROTESTERS DECLARE, If King George had Covenanted Quali-
fications, and were invested with the Power of Kingly Government, in the Terms, and upon
the same Conditions that King Charles the II^d. was, at his Coronation at Scoon
anno 1651, (who was a Protestant, and the undoubted Nearest Heir by Blood,
as well as King George) then the PROTESTERS would as readily and
willingly swear Allegiance to him, and spend their Lives and Fortunes in De-
fence of his RIGHT, if it were thus established, as readily, I say, as any Subjects
in Scotland.

3dly, The Reason why the PROTESTERS cannot swear these Oaths, and sub-
scribe the Assurance above said, is, because it is plainly evident by what hath
been said upon the UNION and the Oaths, that these Oaths and Bond in their
true and Genuine sense oblige to Maintain and Defend the whole Constitution
of the United Kingdom of Britain, including Erastian SUPREMACY, PRELACY, and
English Popish CEREMONIES, established by that UNION; And King George's
RIGHT of Regal Government over Scotland being founded upon, Determined
and Established by, and for Defence of the whole Constitution established by the
said UNION, which UNION being contrary to the Word of GOD, and incon-
sistent with the Liberties and Privileges Sacred and Civil of the Covenanted Church
and Kingdom of Scotland, and everive of our Solemn League, as was made evi-
dent: Therefore the PROTESTERS cannot swear the said Oaths, nor sub-
scribe the said Assurance.

4thly. That none may have Ground to say, that the PROTESTERS reject or
deny the Just and Lawful RIGHT of Regal Government of this Nation, esta-
blished by the Ancient Fundamental Laws of Scotland, agreeable to the Word of
GOD, and sworn to be unalterably preserved in Scotland both by Kings and Peo-
ple of this Nation: For giving a plain Demonstration of which Just and Lawful
RIGHT of Regal Government of Scotland, I shall Cite some of the Ancient Fun-
damental Laws of the Kingdom, by which the Just RIGHT of Scots Kings is
Constitute, Circumscribed, Determined, and Unalterably fixed to stand to all Ge-
nerations. For Demonstration of which, let us consider.

First, The 15th. Act of Parliament 2d. of King Charles 2d. Anent securing of
Religion and Peace of the Kingdom, February 7. 1649. In which Act it is laid;
The Estates of Parliament taking to their most serious Consideration, the unhappy Dis-
ferences

ferences between their Late Sovereign and these Kingdoms, caused by the evil Councils about him, unto the great prejudice of Religion, and long Disturbance of the Peace of these Kingdoms: — As likewise the manifold Acts of Parliament and Fundamental Constitution of this Kingdom, anent the King's Oath at his Coronation, which judging it necessary, that the Prince and the People be of one perfect Religion, **APPOINTETH**, that all Kings and Princes who shall Reign or bear Rule over this Realm, shall at their **CORONATION**, or **RECEIPT** of their **PRINCELY AUTHORITY**, **SOLEMNLY SWEAR TO OBSERVE IN THEIR OWN PERSONS**, and to **PRESERVE THE TRUE RELIGION**, as it is presently established and Professed, and Rule the People committed to their Charge, **ACCORDING** to the **WILL** of **GOD**, revealed in His Word; and the Laudable Constitutions received within this Kingdom, and do sundry other things which are more fully expressed therein. And withal pondering their manifold Solemn Obligations to endeavour the securing of **RELIGION**, and the **COVENANT**, before and **ABOVE ALL WORLDLY INTERESTS**; Therefore they do Enact, Ordain and Declare, that before the King's Majesty, who now is, or any of His **SUCCESSORS SHALL** be **ADMITTED** to the **EXERCISE** of His **ROYAL POWER**; He shall by and attour the foresaid Oath, Assure and Declare, by His **SOLEMN OATH**, under His Hand and Seal, his Allowance of the National Covenant, and of the Solemn League and Covenant, and Obligation to prosecute the Ends thereof in his Station and Calling, and that he shall for himself and **SUCCESSORS**, consent and agree to Acts of Parliament enjoining the Solemn League and Covenant, and fully establishing Presbyterian Government, the Directory for Worship, Confession of Faith and Catechisms, as they are approved by the General Assembly of this Kirk, and Parliament of this Kingdom, in all his Majesty's Dominions, and that he shall **OBSERVE THESE** in his **PRACTICE** and **FAMILY**, And that he shall never make **Opposition** to any of these, or endeavour any Change thereof.

And this Act of Parliament was solemnly Ratified and approved by King Charles the 2d, to be an Unalterable Fundamental Law of Scotland, for Constituting, Circumscribing and Establishing the Just and Lawful **RIGHT** of the Kings of Scotland in all following Ages, as evidently appears by the Book of the Form and Order of the Coronation of King Charles the 2d. at Soon, anno 1651.

And accordingly, he was invested with Regal Authority, conform to the Tenor of the said Act of Parliament, and obliged himself by Solemn OATH to the Performance of all the **CONDITIONS** of the said Act and Fundamental Law; for Proof of which, I shall set down King Charles his Oath, recorded in the said Book of the Form and Order of his Coronation. After the reading of these Covenants (viz. the National Covenant, and Solemn League) the Minister prayed for Grace, to perform the Contents of the Covenants, and for faithful Steadfastness in the Oath of **GOD**, and then (the Ministers Commissioners of the General Assembly, desired to be present, standing before the Pulpit) he ministered the Oath to the King; who kneeling, and lifting up his **Right Hand**, did swear in the Words following.

I CHARLES King of Great Britain, France and Ireland do assure and declare by my Solemn Oath, in the Presence of Almighty GOD, the Searcher of Hearts, my Allowance and Approbation of the National Covenant, and of the Solemn League and Covenant above written, and faithfully-oblige myself, to prosecute the Ends thereof in my Station and Calling; and that I for my self and SUCCESSORS, shall consent and agree, to all Acts of Parliament enjoying the National Covenant, and Solemn League and Covenant, and fully establishing Presbyterian Government, the Directory for Worship, Confession of Faith and Catechisms in the Kingdom of Scotland; as they are approved by the General Assemblies of this Kirk, and Parliament of this Kingdom, and that I shall give my Royal Assent, to Acts and Ordinances of Parliament, passed or to be passed, enjoying the same in my other Dominions: And that I shall observe these in my own Practice and Family, and shall never make Opposition to any of these, or endeavour any Change thereof.

Thus we plainly see, The Right of Regal Government of Scotland is constituted, circumscribed, determined and fixed by an unalterable Fundamental Law, and ratified by King Charles his Oath, which he swore, not as a Private Person, but *qua Rex Scotiae*, i. e. as King of Scotland; and that not only for obliging himself, but also all his SUCCESSORS Kings of Scotland, and therefore that Solemn Oath and Covenant; as formally and fully binds all succeeding Kings of Scotland, as Joshua's Oath to the Gibeonites bound King Saul: Compare Joshua 9. 18, with 2 Sam: 21. 1. And after the King had sworn the Covenant in Manner above expressed: Then the Oath of Coronation, as it is contained in the 8th. Act of the first Parliament of King James the 6th. was read by my Lord Lyon, the Tenor whereof followeth.

Because that the Increase of Vertue, and suppressing of Idolatry, craveth, That the Prince and the People be of one perfect Religion, which of GOD's Mercy is now presently professed within this Realm; therefore it is Statuted and Ordained, by our Sovereign Lord, my Lord Regent, and the three Estates of this present Parliament, That all Kings, Princes, and Magistrates whatsoever, holding their Place, which hereafter at any Time shall happen to reign, and bear Rule over this Realm, at the Time of their Coronation and Receipt of their Princely Authority; make their faithful Promise, in the Presence of the Eternal GOD, that during the whole Course of their Lives, they shall serve the same Eternal GOD, to the utmost of their Power, according as he hath required in his most holy Word, revealed and contained in the Old and New Testaments, and according to the same Word shall maintain the true Religion of Christ Jesus, Preaching of his holy Word, and due and right Ministration of the Sacraments, now received and preached within this Realm, and shall abolish and gainstand all false Religions contrary to the same. And shall rule the People committed to their Charge, according to the Will and Command of GOD revealed in his foresaid Word, and according to the Laudable Laws, and Constitutions received in this Realm, no ways repugnant to the said Word of the Eternal GOD, and shall procure to the uttermost of their Power, to the Kirk of GOD, and whole Christian People, true

and

and perfect Peace, in Time coming, the Rights and Rents, with all the Just Priviledges of the Crown of Scotland, to preserve and keep inviolated; Neither shall they transfer, nor alienate the same. They shall forbid, and repress in all Estates and Degrees, Oppression, and all Kind of Wrong: In all Kind of Judgments, they shall command and procure, that Justice and Equity be kept to all Creatures without Exception, as the LORD and Father of Mercies be merciful to them. And out of their Lands and Empire they shall be careful to root out all Hereticks, and Enemies to the true U orship of GOD, that shall be convicted by the true Kirk of GOD, of the foresaid Crimes. And that they shall faithfully affirm the Things above writton by their Solemn Oath.

Thus we plainly see, that the Just and Lawful RIGHT of the Kings of Scotland contains three essential Articles, viz. 1st. That the King shall not only by Profession, but also by Practice be a true PROTESTANT, PRESBYTERIAN, and serve GOD, to his uttermost Power all the Days of his Life, according to the Word of GOD, and true Religion established in Scotland, and sworn to by Covenant, both by King and People, several times, viz. 1580. and 1651.

2^{dly}. That the King shall rule all People of the Nation, under his Charge and Government, according to the Word of GOD, and Laws agreeable to the Law of GOD.

3^{dly}. That he shall preserve Purity of Religion, and Peace of the Nation and Church to his utmost Power, and root out all Heresie, Error and false Religion out of Church and Kingdom.

So that the Just and LAWFUL RIGHT of the Kings of Scotland is principally founded upon, and regulated by the Word of GOD: And formally constituted and established by Laws, and Solemn Covenants, agreeable to, and founded upon the Word of GOD, to stand to all Generations. And accordingly King Charles the 1st. Anno 1633. at Edinburgh, was invested in Regal Government by the same Coronation Oath, established by the 8th. Act of 1st Parl. of King James 6. as is plainly evident by the Record of the Order of Coronation of Charles 1st. And it must be remarked; That the JUST AND LAWFUL RIGHT of Kingly Government of Scotland, as is described above, was established not only by that 8th. Act of the 1st. Parliament of King James the 6th. but also repeated and ratified in the 99 Act of Parl. 7th. and 23 Act of Parl. 11. and 114. Act of Parl. 12. of King James the 6th. and the same was ratified by the 4. Act of King Charles the 1st. And so the King of Scotland's Just and Lawful Right of Authority, is inseparably connected to the Covenanted Reformation of Religion, in Doctrine, Worship, Discipline and Government, as it was established in Purtest Times of the Church, viz. between the Year of our Lord 1638 and 1649. inclusive: According to the Tenor of the Act of Parliament Anno 1649. February 7th. above said, which Act was plainly agreeable in all Essential Parts, to the Acts of King James the 6th. and King Charles the 1st. above cited. And accordingly it's declared by the 47 Act of Parliament 3. of James 6th. That the Cause of GOD's true Religion, and his Highness Authority, are so joined, as the Hurt of the one, is common to both.

2dly, Let it be considered, that King *James* the VI. Anno 1580, did subscribe the National Covenant, whereby the Kings of *Scotland* their just and lawful Right, as described above, was solemnly ratified to stand inviolable to all Generations: For the King did subscribe the said Covenant, *Qua Rex Scotiae*, i. e. *As he was King of Scotland*; and thereby obliged himself, and all succeeding Kings of *Scotland*, to Profess and Practise all their Lives, the truly Reformed, Protestant, Presbyterian Religion, founded upon, and contained in the Word of God, in the Old and New Testament, and according to the Tenor of the said National Covenant. And both King and Kingdom, by their swearing and subscribing the said Covenant, did thereby oblige themselves, AS *King and Kingdom of Scotland*, and all their Posterity, with their utmost Power, Lives and Fortunes, to maintain and defend the true Reformed Protestant Religion above said, and to live in the constant Practice thereof, all their Lives. And likewise with their Lives and Fortunes, to maintain and defend the Just and Lawful RIGHT of Regal Government of *Scotland*, according to the Tenor of the Constitution, Circumscription and Establishment of the King's Right, unalterably fixed by the Fundamental Laws of *Scotland*, made and statuted in the said King *James* the VI. his 1st Parl. and 8th Act, and ratified by the Acts of succeeding Parliaments in his and King *Charles* the 1st's Time, above cited.

3dly, When both Kingdoms of *Scotland* and *England* had entered into the *Solemn League*, and King *Charles* the II, at his Coronation at *Scoon*, Anno 1651, did by his most solemn Oath, ratify the foresaid Fundamental Laws of *Scotland*, whereby the Just RIGHT of the Kings of *Scotland* was Constitute, Circumscribed and unalterably fixed, as above said, and also by his Oath aforesaid, did ratify the legal Establishment of the *Solemn League and Covenant*, to be inviolably kept and performed by both King and People; and did by his solemn swearing the Covenants, National and Solemn League, AS *King of Scotland, England and Ireland*, in express Terms of his Oath, oblige himself and all succeeding Kings to approve of and prosecute the Ends of the *Covenants National and Solemn League*, and to establish the true Reformed Protestant Religion, and Presbyterian Church Government, according to the Confession of Faith, Catechisms Larger and Shorter, and Directory for Worship, as these were approved by General Assemblies of the Church of *Scotland*, and Parliaments of this Kingdom, in all His Majesty's Dominions of *Scotland, England and Ireland*, and Ratify'd what Laws had formerly established the said Covenanted Reformation, and solemnly obliged himself, and all his Successors to Profess and Practise in their Persons and Families, the above said Covenanted Reformation of Religion: And seeing the King, by his said solemn Oath and Covenant, did Ratify, and for ever secure that Clause of the Fundamental Law, *Viz.* The Act for Securing Religion and the Covenant above-said, in which it is expressly statuted, *That Religion and the Covenants, be secured before and above all Worldly Interests*: Hence it plainly follows by evident necessary consequence, that the Principal Essential Article of the Just and Lawful RIGHT

of the Kings of Scotland, consists in this, That every one that is to Reign and Rule Scotland in the Exercise of Just and Lawful Regal Government, shall at the Receipt of his Kingly Authority, evidence himself to have *Covenanted Qualifications*, and accordingly enter into, and solemnly swear to allow of, and prosecute the Ends of our *Covenants National and Solemn League*, and establish them in all these Three Kingdoms, he being King of *Britain and Ireland*, and to Practise the true Reformed Religion according to the Obligation of these Covenants above said, all the Days of his Life, in his Person and Family, and never to endeavour any Opposition thereunto, or Alteration thereof.

And seeing King *Charles the 2d*, did Explicitely and expressly swear and Covenant, as above said for himself, and all Kings of Scotland his Successors, being also Kings of *Great Britain*, to be in Profession and Practise true Covenanted Presbyterian, as above said, and to Prosecute the Ends of the Covenants National and Solemn League, this Covenant being solemnly entered into by him, *Qua* King of *Scotland, England and Ireland*, for himself and his Successors, it doth indenyably bind all succeeding Kings of these Three Kingdoms, as was made evident in the Case of *Josuah* and King *Saul*. *Grotius de jure Bell. Lib. 2. cap. 6.* And Learned Mr. *Craſton* on the *Solemn League*, Page 136. Do prove, That an Oath or Covenant entered into by *subjectum permanens*, That is, to say, by the King or Supreme Magistrate of such a Nation; *Qua* Supreme Magistrate of that Nation, or by such a Nation or such a National Church, *Qua* Nation, or National Church, when the Matter of the Covenant, or things and conditions of the Covenant, are Morally Lawful in themselves, being agreeable to the Word of GOD; then in what case, the said Oath and Covenant obliges the Posterity to the performance of the said Covenant, *subjecto permanente*; That is, as long as there is a Supreme Magistrate of that Nation, and as long as that Nation or National Church has the Being of a Nation or National Church, which is manifestly true in the case of *Josuah's* Covenant, which he and the Nation of *Israel* made with the *Gibeonites*. And here I must take notice, that the whole Parliament and Bishops have forever stopped Prelates Mouths, from saying that the Matter of our Covenants National and Solemn League is Unlawful, or any way disagreeable to the Word of GOD. Because our Covenants bind only to the Performance of all Duties of Religion, in all Stations and Relations according to the Law and Word of GOD, contained in the Old and New Testaments, and as the same is summarily contained in our Confession of Faith, Catechisms Larger and Shorter, Sum of Saving Knowledge, Directory for Worship and Propositions of Church Government: And all these were Ratified (as being) agreeable to the Word of GOD by the Act of Parliament of *England* in Ratifying the Act of Scurity of the Church of Scotland: Tho' indeed Prelates in making that Act a Principal Fundamental and Essential Article of the Establishment of the Incorporating UNION, were self inconsistent, as the Church of Scotland was likewise in going into that Legal Establishment, whereby *Erastian PRELACY*, and *English Popish CEREMONIES*

76 Swearing the Oath, and Judicial approving it to be free CHAP. III.
are likewise Established as a Fundamental and Essential Article thereof.

And thus I have made it undenyably evident, That the Just and Lawful RIGHT of Kingly Government of *Scotland*, as it is Constituted, Circumscribed, and Unalterably fixed and Established by the Fundamental Laws of *Scotland*, and Ratified and Confirmed by our Covenants *National* and *Solemn League*. It consists first, In this; That whoever shall be King to Reign and Rule the Kingdom of *Scotland*, and he being also to be King of *England*, shall at the Receipt of Princely Authority, and Coronation, Evidence himself to have *Covenant Qualifications*, and accordingly before his Investiture into Regal Authority, solemnly swear the *Covenants* in due Manner and Form, as King *Charles* the 2d. did at his Coronation at *Secon* anno 1651. above said. 2dly. That he shall by his Coronation Oath, oblige himself to Rule this Kingdom and other Dominions under his Government, by Laws agreeable to the Word of GOD: In preserving the Prerogatives of the Crown, and Privileges and Liberties of the Subjects both Sacred and Civil, that the Word of GOD allows, and the Laws of the Kingdom, agreeable to Divine Rule, have Established. 3dly. That he shall to the Utmost of his Power, in his Station and Calling, preserve Justice, Equity and Peace of Church and Kingdom, and Establish and Preserve the Purity of Covenanted Reformation of Religion in Doctrine, Worship, Discipline and Government, according to the Word of GOD, our Confession of Faith, Catechisms Larger and shorter, Sum of Saving Knowledge, Directory for Worship, and Propositions of Church Government, and according to the *Tenor* of our Covenants *National* and *Solemn League*; And that he shall to his Utmost Power, in his Station and Calling, gainstand and root out all false Religion, Heresie, Error and Profaneness; Particularly, Popery, Prelacy, *Erastianism*, and all other Errors, or Heresies, according to the Obligation of the Coronation Oath of *Scotland*, and our Covenants above said: And that he shall Live in the Profession and Practice, in his Person and Family, all the Days of his Life, of the true Reformed Religion above said, according to the Word of GOD, and our Covenants.

And if King *George* were established King of this Kingdom of *Scotland*, upon this JUST, LAWFUL and UNALTERABLE RIGHT of Kingly Government of *Scotland*, described immediately above, and proven by Fundamental Laws, and Coronation Oath of *Scotland*, and by our Covenants, *National* and *Solemn League*, and which both Kings and People in all Ages are obliged to their utmost Power, to preserve inviolate; Then all the PROTESTERS DECLARE, as above said, they should most willingly and readily bear true Allegiance to King *George*, and should not count their Lives or Estates, too good to spend readily and willingly, for Defence of the said Just Right of the King's Authority, in Defence of Covenanted Reformation of Religion, above said; and the Just Liberties and Privileges of the Kingdom, viz. Parliamentary Privileges, and all other Privileges of the Subjects of the Nation.

But it is manifest, by what hath been said upon the *Incorporating Union*, That
the

the RIGHT of Regal Government of *Scotland*, established by that Union, is contrary to, and inconsistent with, the Just and Lawful RIGHT of Regal Government of *Scotland*, which was described above. In regard, 1st. The said Union hath taken away the Power and Priviledges of the National Parliament of *Scotland*, and for ever overthrown the Power of holding a Presbyterian Parliament in *Scotland*, which, by Fundamental Laws and Covenants, both King and Kingdom were bound inviolably to preserve. 2^{dly}. By that Union, the Power of the Prelatick Parliament of *England*, contrary to the Word of GOD, our Fundamental Laws, and Covenants, is established to rule, not only over *England*, but also over *Scotland*. 3^{dly}. By the said Union, ERASTIANISM, *English* PRELACY, and *English-popish* CEREMONIES are established. 4^{thly}. By that Union, there is a Fundamental Law of the united Realm of *Britain* established, for requiring and commanding all Ministers of the Church of *Scotland*, to swear to maintain the said Union, and ERASTIANISM, PRELACY, and *English* superstitious CEREMONIES, under an Erastian Penalty of *Deprivation of Office to all Intents and Purposes*, as the Act of Parliament expresses it. 5^{thly}. By that Union, the Prerogatives of the Crown of *Scotland*, for calling the Parliament of this Kingdom, for making Laws for preserving and executing Justice and Equity, and for securing Religion and our Covenants, are wholly taken away. 6^{thly}. By the said Union, the RIGHT of Kingly Government obliges all Kings of *Scotland* and *England*, to preserve the whole Constitution of the said UNION, and to swear to be only of the Communion of the Prelatick Church of *England*, and to maintain Erastian SUPREMACY, PRELACY, and *English-popish* CEREMONIES, without which Oath and Obligation, no Person is to be King or Queen, to reign and rule *Scotland* and *England*.

Whence it is plain, That the RIGHT of Kingly Government of these Kingdoms of *Britain* and *Ireland*, now established by the UNION, Consists in this, That the Fundamental Laws of the United Constitution, have statuted and appointed to invest King *George*, and all the succeeding Kings of *Scotland* and *England*, with Royal Authority and Power of Kingly Government of the Nations, for preserving the whole Constitution of the *Incorporating UNION*, and principally for preserving Erastian SUPREMACY, PRELACY and *English-popish* CEREMONIES, and to swear to maintain the Prelatick Constitution of the Church of *England*, and her Ceremonies, and to be only of the Communion of the said Prelatick Church: And that these shall be, and remain to all Generations, the Essential Articles and Conditions of the RIGHT of Regal Government of *Scotland* and *England* (now united) without which no Person shall ever reign and rule these Kingdoms.

And here, for Vindication of the PROTESTERS, I shall adduce some Maxims of Government, allow'd by the Christian Kingdoms of *Europe*, recorded in that Book, intituled, *The Judgment of whole Kingdoms and Nations*, pag. 12. First, *When the Christian Religion is become a Part of the Subjects Property, by the Laws and*
Constitution

78 Swearing the Oath; and Judicial approving it to be free, &c. CHAP. III.
Constitution of the Country; then it is to be considered as one of their principal Rights; and so may be defended as well as any other Civil Right. 2dly. That Cause is unjust which violates just Laws, defends the Breakers of the Laws, and protects the Subverters of the Constitution, and would abolish a just Government. And in Pag. 9. By the Law of Nature, SALUS POPULI, i.e. the Welfare of the People, is both the Supreme and First Law in Government, and the Scope and End of all other Laws, and of Government it self. Ibid. 2dly. No humane Law is binding, which is contrary to Scripture, or the General Law of Nature. And in pag. 11. No Power can exempt Princes from the Obligation to the Eternal Laws of GOD, and Nature. Ibid. No Man, or Society of Men have Power to deliver up their Preservation, or the Means of it. And in pag. 2. No Body, or Society of Men, can transfer a Power unto those whom they select, and set apart from among themselves, to be Rulers over the Community; by Vertue whereof these vested with Magistratical Authority, can withdraw their Subjects from their Allegiance to GOD, or act arbitrarily in prescribing and imposing what Religion they please; or destroy the meanest Person, saving upon a previous Crime, and just Demerit.

All these Maxims are advanced by English Revolutioners in the Book above cited, for Defence of the Fundamental Laws of England, Liberties of the Subjects, and Establishment of their Prelatick Church against Arbitrary Government. And how much more justly we may advance them, for Defence of the ancient Fundamental Laws of Scotland, the true Reformed, Protestant, Presbyterian Religion and Covenants, against the Incorporating Union, all impartial true Christian Readers may see. However, by the English Revolutioners own Maxims, it's plainly proven, That seeing the Incorporating Union is contrary to the Law of GOD, as was proven, and tends to withdraw Scots People from their Allegiance to GOD, sworn by our Covenants; it cannot be binding.

I shall conclude what I design on this Head, with a Citation or two out of our National Covenant, viz. in the 47. Act of Parl. 3. of King James 6th. It is Declared and Ordained, Seeing the Cause of GOD's true Religion, and his Highness Authority are so joined, as the Hurt of the one is common to both: And that none shall be reputed as Loyal and Faithful Subjects to our Sovereign Lord, or his Authority, but be punishable as Rebels and Gainstanders of the same, who shall not give their Confession, and make their Profession of the said true Religion. What they meant by this true Religion, is indisputably plain, by the Covenant it self, and by Act 69. of Parl. 6. of King James 6. which, Declares, That that there is none other Face of Kirk, nor other Face of true Religion, than was presently, at that Time, by the Favour of GOD, established within this Realm, which is therefore stiled GOD'S TRUE RELIGION. And hence it is plain, That no Man in Scotland, is a true Loyal Subject, but he that is for maintaining Covenanted Reformation of Religion, and for extirpating Popery, Prelacy, Erastianism, Heresie, Error and Profaneness; according to these Fundamental Laws of Scotland, and our Covenants; and by necessary Consequence, these that made the Union, for establishing ERASTIANISM, PRELACY, and Superstitious

tious CEREMONIES, were Rebels against the Kings of Scotland their Just Authority. And seeing the National Covenant is the Oath of the Nation, what is said in it, is every Man of Scotland, in after Ages, his Declaration upon Oath, which he swears to be true; and so the Unioners own Oath condemns their making that Incorporating UNION.

C H A P. IV.

Containing Arguments and Reasons for Proving, That the Tyranny in Government, exercised by this National Church, over the Consciences of Ministers and Christian Professors, in commanding them to join with Jurants in the Lord's Supper, is just Ground of Separation, both Negative and Positive, from Communion with her.

THAT I may prove this Point, with all possible Brevity, I offer this plain Argument, *Viz.*

Ministers, Elders, and other Christians, who adhere to the Ancient Covenanted Reformation of the Church of Scotland in her purest Times; Namely, between the Year of our Lord 1638 and 1649 Inclusive, have just Ground, not only to withdraw from Communion, but also to set up distinct Judicatures, separat from that National Church of Scotland, that hath made standing Acts of their pretended General Assembly, whereby they free Ministers of the Church of Scotland from any publick Scandal, on Account of their swearing a publick Oath imposed by the Magistrat, for Maintaining English Erastian SUPREMACY, PRELACY, and English Popish CEREMONIES; and also established Tyranny in Government by a standing Law.

But the present National Church of Scotland, is that National Church of Scotland, that hath made standing Acts of their pretended General Assembly, whereby they free Ministers of the Church of Scotland from any publick Scandal, on Account of their swearing a publick Oath, imposed by the Magistrat, for Maintaining English Erastian SUPREMACY, PRELACY, and English Popish Ceremonies; and also established Tyranny in Government by a standing Law.

And therefore Ministers, Elders, and other Christians, who adhere to the Ancient Covenanted Reformation of the Church of Scotland, in her purest Times; Namely, between the Year of our Lord 1638 and 1649 Inclusive, have just Ground, not only to withdraw from Communion, but also to set up distinct Judicatures separat from the present National Church of Scotland.

For Confirming this Argument, I say, first, It is plain, That all Orthodox Divines freely grant, yea, defend the Major or first Proposition of it: And all that I have to do, is, to prove the Minor or second Proposition, which is this, Namely; *But the present National Church of Scotland, is that National Church of Scotland, that hath made standing Acts of their pretended General Assembly, whereby they free Ministers of the Church of Scotland from any publick Scandal, on Account of their swearing a publick Oath, imposed by the Magistrat, for Maintaining English Erastian SUPREMACY, Prelacy;*

There are Three Things in this Proposition, *Viz*, 1st, That some Ministers of this Church of *Scotland*, *viz*. The *Jurants*, have sworn to Maintain *English* *Erastian* SUPREMACY, PRELACY, and *English* *Popish* CEREMONIES. And this is fully evinced already, and therefore I need say no more to prove it. The 2^d Thing is, That the present National Church, by her Acts of Assembly, free the *Jurants* from Publick Scandal, on Account of their swearing the Oath of Abjuration, whereby they are obliged to Maintain *English* *Erastian* SUPREMACY, PRELACY, and *English* *Popish* CEREMONIES. The 3^d Thing is, That the present National Church hath established Tyranny in Government by a standing Law.

I shall, as shortly as possible, prove these Two last Points, as they ly in order before me. And for Proving the first of these, it is undenyable, That the General Assembly of the present National Church of *Scotland*, Anno 1713, made an Act, Declaring the Swearing the Oath of Abjuration to be no Ground of Separation from the *Jurant* Ministers, in their Administration of the Lord's Supper; and the General Assembly Anno 1714, enacted the same over again. And tho' *Jurants* utterly refused to acknowledge their swearing of the Oath to be sinful and scandalous; yet, not only *Jurants*, but also *Nonjurants*, joining in Assembly, freely went into these Acts, declaring the swearing that Oath, no Ground of Separation from *Jurants* in the Administration of the Lord's Supper: And in both their Acts, pressed all Persons to make no Exceptions, on Account of swearing that Oath, to join with *Jurants* in that Sacrament. Now seeing by their Acts, they declared the swearing that Oath to be no Ground of Exception, that could justly hinder Joining with *Jurants* in their Administration of the Lord's Supper; then by evident necessary Consequence, the swearing that Oath was no publick Scandal, according to their Acts of Assembly.

For all Persons Guilty of publick Scandal, ought to be debarred from the Lord's Supper, till they give Satisfaction and be Reclaimed; as is undenyably clear by our *Confession of Faith*, Chap. 30. Sect. 3^d. And hence it is plain, That whatever is a publick Scandal, is just Cause for Christians not to join in that Sacrament with Persons Guilty, till the Scandal be removed. And great Mr. *Gillespie*, in his *Aaron's Rod Blossoming*, Book I. Chap. 2. Page 106, arguing from 2 Epistle of *John* 10 *Ver*. concludeth, That all Persons who consent to Admitting scandalous Sinners to the Lord's Table, make themselves Partakers of these scandalous Sinners evil Deeds. And this was approved as Orthodox, by that *Venerable Assembly* at *Westminster*, which compos'd our *Confession of Faith*; And by plain Consequence, the Joining *Nonjurants* have made themselves Partakers of the *Jurants* evil Deed of swearing the Oath of Abjuration; seeing, by their Acts of Assembly, they appoint Joining with *Jurants* in the Lord's Supper, without Removing the Scandal.

And seeing both *Jurants* and *Nonjurants*, Joining in Assembly of the National

Church of *Scotland*, have jointly, by their Acts, made the swearing the Oath of Abjuration to be free of publick Scandal; then, by necessary Consequence, they have freed the Jurants from publick Perjury in swearing it: For these that made the Acts of Assembly that freed Jurants from Scandal, could not with any shadow of Reason, at the same Time, judge them Guilty of swearing contradictory to, or inconsistent with the Word of God, our Principles and Covenants; for that would have been a Judging them Guilty of very gross Scandal. And thus the Joining Nonjurants, by these Acts of Assembly, have declared before God and the World, that they do not Judge the swearing the Oath of Abjuration, to be contrary to, or inconsistent with the Word of God, our Principles and Covenants; for then it would have been, even in their Judgment, a gross publick Scandal, which by their Acts of Assembly they deny.

But one Thing I cannot omit, *viz.* That the Joining Nonjurants have acquired a politick Ignorance of the Nature of the Oath; for even these of them that have preached against that Oath, and some that published their Judgment in Print to the World, by many Arguments proving that Oath to be contrary to our Covenants, these very Men now say, that they are not clear about the Oath, and think it something Sinful; but when we ask them wherein, or in what Respects they judge that Oath sinful? They still wave that, and tell us only they were in the Dark about it, and think it something sinful, but no Cause of Separation. But I truly think, *a nameless something, is a judicial Nothing*; for would a Man complain to a Judicatory, that his Neighbour had wronged him, and he supplicats the Court for obtaining Redress; upon which the Court inquires, wherein was he wronged? He answers still he was wronged in SOMETHING, but cannot tell in the World what it is; sure the wisest Court in the Nation, will make the Man's SOMETHING to be a meer NOTHING in Judgment; and yet the Nonjurants that join with Jurants, have no better Argument now of late, against the Oath of Abjuration.

And by what hath been said, I have clearly proven, that by evident necessary consequence, both *Jurants* and *Nonjurants* Joining in the General Assembly of the National Church of *Scotland*, by their standing Acts of Assembly, have freed the *Jurants* from Perjury and publick Scandal in their swearing the Oath of Abjuration, which obliges *Jurants* to Maintain *English* Erastian SUPREMACY, PRELACY and *English* Popish CEREMONIES, as I did clearly prove before. Now I shall prove the last Point, *viz.* That the present National Church hath established Tyranny in Government by a standing Law, to wit, By making an Act of their General Assembly anno 1714. Commanding and requiring all *Nonjurant* Presbyterian Ministers within the Bounds of the National Church of *Scotland* to join with *Jurant* Ministers, within their respective Bounds, in the Lord's Supper, without making any Exceptions on account of *Jurants* having sworn the Oath of Abjuration. This Act being made for requiring a continued Practice of so doing, notwithstanding that some Ministers and a great Body of Christian

Professors are clearly convinced in Conscience, that the taking that Oath of Abjuration was a gross step of Defection and a grievous notour Scandal; I say, is an establishing Tyranny in Government by a standing Law of the Church. And for the proving this the more clearly, I shall shew what Tyranny in Church Government is, according to the Judgment of the most Learned Orthodox Divines; and granted to be so, even by the Concessions of Papists, and Prelatists, and by that description it will be manifest this church Ruleth Tyrannically.

That Famous Light of the Protestant Church, Mr. George Gillespie, in his *Dispute against English-Popish Ceremonies*, Part 1. chap. 6. he saith, *Bishop Lindsay will have the will of the Law to rule our Consciences, which by interpretation (saith Mr. Gillespie) is Sic volo sic jubeo sit pro ratione voluntas, he gives us not the reason or Equity of the Law, but only the Authority of it, to be our Rule. And Bishop Spotswood, viz. In his Sermon at Perth-Assembly, will have us to be so directed by the Sentence of our Superiors, that we take their sentence as sufficient Ground to our Consciences for obeying.* And downward in the same Chapter, Mr. Gillespie saith in answer to the Bishops, *They who give their will for a Law, and their Authority for a reason, and answer all the Arguments of Opponents, by bearing them down with the force of a publick Constitution, and the Judgment of Superiors to which their's (to wit, the Judgment of the Party born down) must be conformed, do rule the Lord's Flock with force and with cruelty, as Lords over GOD's Heritage, Ezek. 34. 4. 1 Pet. 5. 3.* Nor was Mr. Gillespie singular in holding this description of Tyranny in Church Government, for in that Chapter he citeth great Divines holding the same, *Viz. Augustin. epist. 64. Nazianzen in Apologet. Tertullian in Apologetico, and Danæus Polit. Christ. Lib. 5. cap. 3. Janius Animadver. in Bellar. Contr. 3. lib. 4. cap. 16. Chemnitius Exam. part 3. de calib. sacerdot. page 38. The Dutch Professors of Divinity in their Synopsis Purior: Theolog. Disput. 49. Thess: 73. and Magdeburg: Censur: 1. lib: 2. cap. 4. Co. 443. Calvin: in 1. Thess: 5. 21. Paræus on 1 Cor. 10. 15. Yea the Roman Law prohibiting to depart from the Rules of Discipline of the Roman Church, yet permitteth Men to do otherwise than the Church prescribeth, if it be done cum discretionem Justitiæ, ut Decret: Part 1. Dist. 12. cap. 1. And Aquinas saith a private Man may examine the Statutes of the Church, and neglect the same if he see evident cause for so doing. 2. 2æ. 4. P: 147. Art. 4. And Paybody That stout Defender of Prelacy, granteth in his *Apology* Part 3. chap. 1. Sect. 25. That it is Unlawful to do in GOD's Worship any thing upon the meer pleasure of Man.*

And Mr. Gillespie in his *Aaron's Rod Blossoming* (which was approved by the Venerable Assembly at Westminster) Book 2: chap: 3. Page 179. saith, *Tyranny in Church Government exercised by Prelates, is thus described, viz. The Prelate did not allow Men to examine by the Judgment of Christian and private Discretion their Decrees and Canons, so as to search the Scriptures and look at the Warrants, but would needs have Men think it enough to know the things to be commanded by them that are in Place and Power. Presbyterial Government doth not Lord it over Men's Consciences, but admitteth (yea commendeth saith he) the searching of the Scriptures, whe*

ther these things which it holdeth forth be not so, and doth not press Men's Consciences with sic volo sic jubeo, but desireth they may do in Faith what they do.

And what Mr. Gillespie hath said, is plainly agreeable to our Confession of Faith, chap: 31. sect. 4. Where its said, *All Synods or Councils since the Apostles Times, whether general or particular, may Err, and many have erred; therefore they are not to be made the rule of Faith or Practice, but to be used as an help in both.*

But how shall they be an help in Faith and Practice?

That is answered by what we have in the third Section of that same 31st chap. of our Confession of Faith, viz. *Synods or Councils ought to determine cases of Conscience and controversies of Faith Ministerially, and set down Rules for the better ordering the publick Worship of God, and Government of the Church, and in cases of Mal-administration Authoritatively to determine the same.*

But how far are these Decrees and Determinations binding, and to be received?

The Answer is in the following words in the same Section of that 31st chap. of the Confession of Faith, to wit, *These Decrees and Determinations of the Church are not to be received any further, than they are consonant and plainly agreeable to the Word of God, and if they be so, they are to be received with Reverence and submission.*

And the Reason of this we have it in the 20th chapter of our Confession of Faith, Section 2^d, where its said, *God alone is Lord of the Conscience, and hath left it free from the Doctrines and Commandments of Men, which are in any thing contrary to His Word, or beside the same in Matters of Faith or Worship. And the requiring implicate Faith and blind Obedience, is to destroy Liberty of Conscience and Reason also.*

And all sober Christians must grant, that it is Tyranny, to destroy Mens Liberty of Conscience and Reason also. And we plainly see by the Confession of Faith, that the Church is Tyrannical, when by her Acts and Commands she requires by implicate Faith to obey what the General Assembly commands and requires, viz. To Judge the swearing the Oath of Abjuration to be no publick Scandal, to hinder us to Join with *Jurants* in the Sacrament of the Lord's Supper; without giving Warrants from Holy Scripture, proving, that that Oath is plainly agreeable to the Word of GOD, our Confession of Faith and Covenants; which they never did, nor can do: For, seing the swearing that Oath hath been a Controversie in Religion, and case of Conscience, the Assembly ought to have Appealed to the Supreme Judge of Controversies, viz. The Spirit of GOD speaking in the Scriptures, by whose clear Determination they ought to have walked: According to our Confession of Faith chapter 1. Section 10. and all that walked not by that Rule, walked by their own inward Light; but not by the Light of GOD's Word, as the event hath proved. But now seing *Non-jurants* Joining with *Jurants*, by their Acts command and require Men to Join in that Sacrament with *Jurants*, without any Exception on account of swearing that Oath of Abjuration, they ought to warrant their Acts by proving, that that Oath is truly and plainly agreeable to the Word of GOD, our Confession of Faith and Covenants, and the swearing of it free of any appearance of evil; and so *Jurants* are free

of publick Scandal in swearing the said Oath. For both *Jurants* and *Nonjurants* Joining together, having made Unanimous Acts requiring Obedience, as above said, both *Jurants* and *Nonjurants* ought likewise to make an Unanimous Act, proving by Holy Scripture, that *Jurants* are free of swearing contrary to the Word of GOD, our Principles and Covenants, in their taking the Oath of Abjuration.

And here I would have all Men to remark, that if the *Nonjurants* that have joined with the *Jurants* in making these Acts requiring Men to Join in Communion with *Jurants*; I say, if these *Nonjurants* refuse to Join with *Jurants* in giving plain proof from the Word of GOD, for Vindicating the swearing that Oath as above said, how inconsistent will they be with themselves in making the former Acts?

But all Men know, that tho' the Assembly commands and requires Obedience to Join in Communion; yet the General Assembly never gave an Act for Vindicating *Jurants* by Warrants of GOD's Word as is said above; and that by the Judgment of this National Church standing on Record, *Jurants* are free of publick Scandal and false swearing in their taking that Oath; But instead of giving Warrants from God's Word, they multiply Acts only commanding by the Authority of the Church, as is undenyably evident; and thereby the National Church makes it plainly manifest, that she makes her Will and Authority to be the only Reasons and Warrants of her Laws and Acts, by which she commands Ministers and Christian Professors to obey her Laws, in Joining in Communion with *Jurants*, and to judge the swearing the Oath of Abjuration to be free of publick Scandal; Meerly because the Assembly saith, the swearing that Oath is no Ground of Separation from Communion with *Jurants*, even in the Sacrament of the Lord's Supper.

Now by what hath been said, I have clearly proven, *First*, That both *Jurants* and *Nonjurants*, who joyn in the Assembly of the present National Church of *Scotland*, have made Acts of their Assembly, which by evident necessary Consequences, declare it no false swearing, nor publick Scandal, for Ministers of the Church of *Scotland*, to swear an Oath imposed by the State, for maintaining *English* Erastian SUPREMACY, PRELACY, and *English-popish* CEREMONIES.

adly. I have likewise sufficiently proven, That the present National Church of *Scotland*, hath established Tyranny in her Government by a standing Law; Because she makes her WILL and AUTHORITY the only Reasons and Warrants of her Acts, by which she commands and requires Ministers and Christian Professors to joyn in Communion with *Jurants*, and to judge the swearing the Oath of Abjuration, which in its true literal Sense obliges *Jurants*, to maintain Erastian SUPREMACY, PRELACY, and *English-popish* CEREMONIES, to be no false swearing, nor publick Scandal, to hinder joyning with *Jurants* in the LORD's Supper.

And this obliges me to say with Mr. Gillespie in his *Dispute against English-popish CEREMONIES*, Chap. 6. *Since Men give us not leave to try their Decrees and Constitutions, that we may hold fast no more than is Good; GOD be thanked, that we have a Warrant to do it (without their Leave) in his own Word, 1 Thess. 5. 25.*

And seeing all Orthodox Divines hold, That when a Church hath established Tyranny in Government, it is just Ground to withdraw from Communion with that Church, and set up distinct Judicatures, separate from the said Church; and it being clearly proven, That the present National Church of Scotland hath established Tyranny in her Government, with that dreadful Aggravation, *viz.* That it is in Defence of swearing to maintain *English* Erastian SUPREMACY, PRELACY, and *English-popish* CEREMONIES, in direct Opposition to our Covenanted Reformation.

Therefore it is an undeniable Consequence, That Ministers Elders, and Christian Professors, who adhere to the Covenanted Reformation of the Church of Scotland, in her purest Times, namely between the Year of our LORD 1638 and 1649 *inclusive*, have just Ground, not only to withdraw from Communion with the present National Church of Scotland; but also to set up distinct Judicatures separate from her.

Now seeing I have made it evident, That both Jurants and Nonjurants, who joyn in Assembly of the present National Church of Scotland, have by their Authority established a Law, requiring Ministers and Christian Professors to joyn in the LORD's Supper with Jurant Ministers, without making any Exception to joyn in that Sacrament, on Account of Jurants having sworn that Oath of Abjuration; notwithstanding several Ministers and Multitudes of Professors are upon good Ground convinced in their Consciences, that the Oath obliges to maintain Erastian SUPREMACY, PRELACY, and *English-popish* CEREMONIES; and therefore the swearing it is a most grievous and notour Scandal, which is just Cause (in the Sense of all Orthodox Divines) of refusing to joyn in that Ordinance, with these that are guilty, till the Scandal be removed. But commanding Ministers and Professors to joyn without Exception, as above said, must by necessary Consequence, command every Man's Conscience, to judge the swearing that Oath to be no publick Scandal, meerly because the Church hath judicially declared it to be so. I shall give another Argument on this Head, from and in the Words of famous Mr. George Gillespie in his *Dispute against English-popish CEREMONIES*, Part. 3. Pag. 117. *Either we must judge a Thing to be repugnant, or not repugnant to the Word of GOD, to be indifferent or not indifferent in it self, because the Church judgeth so of it, or else because the Church proveth unto us by an evident Reason that it is so. If the latter, we have what we would: If the former, we are just where we were, the Argument is still set a Foot. Then we must receive every thing, be it never so bad, as indifferent, if only the Church happen so to judge of it. For, Quod competit alicui qua tali, competit omni tali. And there he proveth from Deut. 4. 2. and 12. 32. Prov. 30. 6. That the Church may not*

law

lawfully prescribe any thing in the Works of Divine Worship, if it be not a meer Circumstance belonging to that Kind of Things, which were not determinable by Scripture. But all Men, that own sound Christianity, know, That publick Scandal is determin'd by Scripture, and so is the Liberty of Men's Consciencs put out of the reach of the Commandments of Men in Matters of Faith and Worship, as I have proven from the Word of GOD, and our Confession of Faith already.

And I have sufficiently proven, That swearing that Oath of Abjuration, is a grievous and notour Scandal, and by that Act of Assembly, judging it to be no Scandal at all, and commanding all Nonjurant Ministers and Professors, to join with Jurants in the LORD's Supper, without Exception, on Account of swearing that Oath, as being any publick Scandal; thereby the National Church of Scotland hath fixed such a Defence of that grievous and notour Scandal, that it cannot be gotten removed in a regular Way, so as to reach the great End of Edification; and therefore according to Jurants sixth Ground of Separation, all Ministers and Christian Professors, who adhere to the Covenanted Reformation of the Church of Scotland, in her purest Times, above said, have just Ground of Separation from the present National Church of Scotland.

I shall conclude what I have to say on this Head, of the Church her establishing Tyranny in Government, with two Testimonies, viz. first, that of *Tertullian, in Apologetico*, viz. as cited and englished by Mr. Gillespie, *No Law owes to it self alone the Conscience of its Equity, but to those from whom it expects Obedience, moreover it is a suspected Law, which will not have it self to be proved, but a wicked Law, which not being proved, yet beareth Rule.*

The second Testimony is a Decree, even of the Roman Canon Law it self, viz. *Caus. 11. Q. 3. Cap. 101. Is qui, &c. He who is an Overseer, if he hold any thing, or command any thing besides the Will of GOD, or beside that which is evidently commanded in Scripture, let him be esteemed a sacrilegious Person, or false Witncfs of GOD.*

An APPENDIX to the IV CHAPTER, Concerning the National Church her Tyranny in Government, it's being Just Ground of Separation both Negative and Positive.

IN order to make the Tyrannical Government of the present National Church of Scotland, yet further evident, I shall beg the Reader's Patience, to insert here the 15th Act of their General Assembly, Anno 1715, Session 12. Intituled, *An Act for Prosecuting some, who Professing to be Presbyterians, do separate from the Church, and an Appointment concerning Papists and Episcopal Intruders, Viz.*

The General Assembly, taking to Consideration, the Representations made to them, concerning the Irregularities of Mr. John M'millan, late Minister at Balmaghie, Mr. John Taylor, late Minister at Wamphrey, both now deposed; Mr. John M'neil, and Mr. John Adamson, pretended Preachers; Mr. John Hepburn, Minister at Orr, Mr. James Gilchrist, Minister at Dunscore: They do refer it to their Commission, at their

their first Meeting, to take the Irregularities of the foresaid Persons under their Consideration; and if the said Commission think fit, the General Assembly does empower them to summon the said Mr. John M'millan, Mr. John Taylor, Mr. John M'neil, and Mr. John Adamson before them, and to proceed to further Censure, or apply to the Civil Magistrate against them, as shall be thought most fit: And as to the said Mr. John Hepburn and Mr. James Gilchrist, the Assembly appoints the Presbytrie of Dumfries forthwith to cause cite them before them, to Answer for their Irregular Practices; and if need be, to summon Witnesses, and take Depositions in that Matter; and thereafter either to proceed to Sentence, or refer the Affair to the said Commission, as they shall find cause; And they empower the Commission to proceed to censure as they shall think fit. And the General Assembly hereby declares, That the said Mr. John Hepburn, and the Parish of Orr, are under the Inspection of the Presbytrie of Dumfries; and the Assembly makes void all Acts made formerly to the contrary. And the Assembly instructs their Commission, [i. e. Their Commissioners] if need be, to apply to the Civil Government, for suppressing the Disorders of the said Mr. John M'millan, Mr. John Taylor, Mr. John M'neil, Mr. John Adamson, Mr. John Hepburn, and Mr. James Gilchrist, and also for punishing such as are Guilty of Solemnizing Marriages clandestinely and contrary to Law; And appoints Presbyteries to send in timeously full Information to the Commission, that the same may be laid before the Government.

The General Assembly appoints Presbyteries, and the several Brethren in those Countries where Popery abounds, or where Episcopal Preachers do intrude into Parishes, Churches, Manſes, or Glibes, to send up to the Lord Justice Clerk, and His Majesty's Advocate and Solicitor, particular Informations, containing the Facts, Parties Names, the Circumstances of the Transgression, such as Time Place, &c. with Lists of Witnesses, their Names and Designations, that can prove the Facts.

Before I enter upon the Demonstration of the Tyranny of that Part of the Act, relating to the Presbyterian Ministers, I shall give some Remarks upon the latter Part of it. And 1st. I remark the General Assembly appoints the Ministers in the Bounds where Popery abounds, to Act the Part of Informers to the Civil Magistrate, without any Ecclesiastick Procedure against Papists as Hereticks, in passing Judicial Sentences of Excommunication against them, as the Church of Scotland did, An. 1593 against the Earls of Huntly, Errol & Angus. See *Cald. Hist. P.* 291. And I think it is indisputably clear from Scripture, see our Confession of Faith, Chap. 30. Sect. 4. Tit. 3. 10. Matth. 18. 17. that the Church ought first to reject Hereticks Judicially by Excommunication, and then give them up to the Civil Magistrate: And this is plainly imported in the King's Oath of Coronation, contained in our National Covenant, wherein he swears to Root out Hereticks who shall be convicted by the true Kirk of God. And the Covenant tells what Way they shall be convicted, Viz. By manifest Ecclesiastical Pains, that is, by Inflicting the Censures of the Church: But on the contrary, this National Church will inflict no Sentences of Ecclesiastick Censures on them, but only Act the Part of Informers and Witnesses against them, before the Civil Magistrate, which any

private Man may do. But altho' the Church should think the National Covenant, and our Solemn League and Covenant, to be worn old and weak now, and so not able to bind the Church to perform the Duties they are sworn to by these National Oaths; yet surely it looks strange that they will not inflict these Censures on Hereticks; that the Word of God commands: But instead of that, they will, contrary to the Word of God, censure Faithful Presbyterian Ministers for their Faithfulness.

Dat veniam corvis, vexat censura columbas.

2dly, The Assembly, by appointing *Informations to be given of Papiſts, where Popery ABOUND*s, seems to say, if there be not a great deal of Popery in a Place, they will tolerat it.

3dly, They appoint *Informations to be given to the Magistrates of such Episcopal Preachers, as intrude into Parishes, Manſes, or Glibes*: But what the Assembly means by that Intrusion, they leave to the World to guess. For either they must mean all Prelatick Ministers, who are allowed by the Act of Toleration to exercise their Ministry, either in Town, or Country Parish, where Prelatick Hearers give them a Call; and if that be the Assembly's Meaning, they should have made it plainly intelligible, that all People might have understood, that notwithstanding of the Act of Toleration, all Prelatick Ministers, their Exercising their Ministry within *Scotland*, is plain Intrusion that ought to be punished by the Civil Magistrate: And therefore the Assembly orders this to be represented to the Magistrate for that effect. But their Practice abundantly proves, that is not their Meaning. Or 2dly, which I think is very plain, their meaning is, That all Prelatick Ministers, who contrary to the Tenor, and without the Conditions of the Act of Toleration, exercise their Ministry in *Scotland*; in doing of which, they intrude into Parishes, Manſes or Glibes, contrary to the Civil Law, ought to be informed against; and only on that Account, the Assembly would have Ministers to inform the Civil Magistrate to get them punished: And so it is only for Transgressing the Conditions of that Act of Toleration, of Prelatick Ministers setting up, and Teaching *English Popish CEREMONIES in Scotland*. But, it is not upon the Account of Prelatick Ministers their Teaching Erroneous Doctrine, for Defence of Prelacy and Superstition, and Practising Idolatrous Ceremonies, that the Assembly would have the Magistrate to punish these Prelatick Ministers; otherwise they behoved to require the Magistrate to punish these that are allowed by the Act of Toleration, which the Assembly is far from doing, as is notourly known. Hence we may see, the Assembly resolves to Tolerat all Prelatick Ministers, and their Superstitious CEREMONIES in *Scotland*, tho' there should be one in every Parish, if they perform the Conditions of the Act of Toleration, so as not to offend the Prelatick Parliament of *Great Britain*: But the General Assembly of the Church of *Scotland*, Anno 1638, that Excommunicated the Prelates of *Scotland*, was of another Mind.

I come now to consider the Assembly's Act concerning the Reverend Mrs. *John M'millan*, *John Taylor*, *John Hepburn* and *James Gilchrist*, Ministers, and Mrs. *John M'neill* and *John Adamson* Preachers. As for Mr. *John Adamson*, I am neither acquaint with him, nor the State of his Controversy against the Church; and therefore shall say nothing about him: But the Rest I know, and the Testimony they hold.

In Advancing a Just Defence of these Reverend Ministers, I shall first speak something for Vindication of each of them particularly; as they are placed in order, in the abovesaid Act of the pretended General Assembly of the Church of Scotland, Anno 1715, Sef. 12. And first, as to Mr. *M'millan*, it is notour, that the Ground upon which the Church did pass the Sentence of Deposition against him, was, because of his Pleading for Redress of real and acknowledged Grievances, & upon refusal thereof, did protest & withdraw from Communion with the National Church, upon Account of her many gross and notour Defections, which were as great and greater, than the Defections of the publick Resolutions, Anno 1651, as will evidently appear to any Judicious Impartial Person, who owns and adheres to the Covenanted Reformation, by comparing Mr. *M'millan's* Protestation with the Protesters Protestation Anno 1651. And as to Mr. *Taylor*, it is also notour, That his withdrawing from Communion with the Church, on Account of Ministers their swearing the Oath of Abjuration, and other Defections, was the Cause why he was deposed. And it is too notour, to need any Argumentative Defence here from me, That Mr. *Taylor* was sufficiently vindicated afterward, from the unjust Calumnies, wherewith the Jurant Ministers of the Presbytery of *Lochmabane* falsly charged him; from all which he was fully and sufficiently vindicated, by a Judicial Sentence of a Presbytery of Protesting Ministers and Elders, who made a most narrow Enquiry into all Points of Accusation laid to his Charge by Jurant Ministers, and found these Accusations to be false and malicious Calumnies, as was Judicially proven before the said Presbytery of Protesting Ministers and Elders at *Wamphray Kirk*, the 8th Day of June 1715, before some Hundreds of People.

2dly, It's plain, that neither Mr. *M'millan* nor Mr. *Taylor*, was Deposed for Scandal, *Insufficiency* or *supine Negligence*; for it can be proven upon Oath of famous Witnesses, that some Ministers of the Presbyteries of *Kirkcubright* and of *Lochmabane*, did, before these Ministers were sentenced, offer to pass from all Accusations and Processes, and receive them into the respective Presbyteries, if they would be content to pass from seeking Redress of Grievances, and join in Communion with the Church; and that this can be proven, as above said, is undenyable.

And as for Mr. *Hepburn*, there is no Lybel raised against him, only the Church complains of his Irregularities, as they call Preaching without the Bounds of his own Parish, and the like; of which more anon.

As for Mr. *Gilchrist*, it is notour, that he was Judicially Tryed, and sufficiently Vindicated, from the Jurants of the Presbytery of *Dumfries*, their Calumnies

nies, from all which he was judicially, fully and sufficiently Vindicated, by Sentence of a Presbytery of Protesting Ministers and Elders, held at *Dunscore Kirk*, before the Body of the People of *Dunscore Parish* being present, in Summer last, viz. Anno 1715. And in evidence that the pretended Presbytery of *Dumfries*, did not Process him as being one that in Conscience they judged *Scandalous*, *Insufficient*, or *supinly Negligent*, Mr. *Paton*, Minister of *Dumfries*, at their Synod held in *April*, 1715, being Moderator, did, at the Desire of that Synod, desire and invite Mr. *Gilchrist* to sit down as a Member of their Synod, and join with them as a Brother, without so much as an *Innuendo* of Acculation against Mr. *Gilchrist*, or any Rebuke at all to be given him. This is too notour to be denied, it being done publickly in the Kirk of *Dumfries*, in Time when their pretended Synod was Sitting; for Mr. *Gilchrist* had gone into the Kirk to Protest against that Synod, on Account of many Defections of the said Synod, as the Protestation plainly bears.

As for Mr. *M'neil*, Preacher, it's Nottour, that the cause why the Church did pass Sentence against him to stop him from Preaching, was neither on Account of *Scandal*, nor yet *Insufficiency*; but only because he did withdraw from Communion with the Church, on Account of her gross Defections, and, in conjunction with Mr. *M'millan*, did protest against her, as by their Printed Protestation appears.

But seeing the great Design of that Act of Assembly Anno 1715 above said, is to censure these Four Reverend Ministers, and Mr. *M'neil* Preacher, for Irregularities, as the Assembly says; First, I shall here plainly present to the Reader's View, those Things which the pretended General Assembly in their Act above said, call Irregularities. And 2dly, Shall prove that the Assembly's making Acts for Inflicting the Censures of the Kirk, Excommunication included, for these Things; is plain Tyranny in Government: And therefore just Ground of Separation, both *Negative* and *Positive* from the present National Church of Scotland.

As to the first of these Things proposed, viz. *Irregularities*, the Assembly An. 1714, Act 8. Sessi. 5. give a Description of these Things which they charge these Presbyterian Ministers above said with, as Irregularities. The Assembly's Words are these. *Viz. That Representations have been sent to them, from Judicatures of the Bounds of Dumtries, concerning the Practices of some Brethren of that Synod, who are said to have separat from their Synod and Presbytery, and to have Baptized and Married Irregularly, and admitted Persons to the Lord's Supper, without Certificats from their own Ministers; and to have gone out of their own Parishes and Preached and Baptized, without the Appointment of any Judicatory, and that both in vacant and planted Congregations, and these Practices, if true, are Disorderly.*

In the second place, seeing I have made it evident in the second and third Chapters, there was just Ground for Ministers, Elders and other Christian Professors, adhering to the covenanted Reformation of the Church of Scotland in her Purest Times above said, to separate both *Negative* and *Positive* from the present National Church on account of her going into the Legal Establishment of the

the Incorporating Union, with the Prelatick Constitution of the Kingdom and Church of *England*, whereby *Erastian SUPREMACY*, *PRELACY*, and *Englilh Popish CEREMONIES* are established to stand to all Generations; And the most part of Ministers of the National Church of *Scotland* their swearing the Oath of Abjuration, which in its proper literal sense obliges all *Jurants* to Maintain *ERASTIANISM*, *PRELACY*, and superstitious *CEREMONIES* of the Church of *England*, and *Nonjurants* Joining with *Jurants* their Judicial Approbation of swearing that Oath to be free of publick Scandal: From all these it plainly follows by evident necessary consequence, that these Reverend Ministers adhering to the covenanted Reformation of the Church of *Scotland* in her Purest Times above said, have just Ground of Separation both *Negative* and *Positive* from the present National Church: And so their exercising their Ministry both within and without their Parishes in a way agreeable to Gospel Rule, is far from being irregular; for it is notour that they do not exercise their Ministry without the Bounds of their own Parishes; but when called by a considerable Body of People, who in Adherence to our covenanted Reformation do Judge in their Consciences, they are obliged to withdraw from Communion with the present National Church: And the supplying the clamant Necessity of such People is no Irregularity; seeing it's sufficiently proven they have just Ground of Separation from the Church. And seeing the Church passed the Sentence of Deposition against the Reverend Mrs. *M'millan*, and *Taylor*, only because they adhered to covenanted Reformation, and would not Join in Communion with the Church, when she was Guilty of greater Defections than the publick Resolutions *anno 1651*, were, or than these that went into the Unlawful Engagement *anno 1648*. and refused to give publick satisfaction, were: Hence it is plain, these Sentences of Deposition were unjust and Tyrannical, and these Two Reverend Ministers their Power of their Office, Relation and Right to their Parishes remain firm: But of that more afterwards.

3dly. As to these four Ministers, their baptizing Children without the Bounds of their Congregations, it's notour they baptized none, but the Children of honest People, who in Adherence to Covenanted Reformation, cannot in Conscience joyn in Communion with the National Church, and upon such Testimonials as are allowed by the Gospel Rule, and Acts of the General Assembly of the Church of *Scotland* in her purest Time.

4thly. As to their marrying Persons without their Congregations, they do not marry any without publick Proclamation of Bans, and upon Testimonials allowed by the Word of GOD, and Acts of Assembly in purest Times of the Church of *Scotland*.

5ly. As to their admitting Persons to the LORD's Table, they admit none, but such as are allowed by the Word of GOD, and sufficiently attested to be free of publick Scandal, and, tho' these People cannot in Consistency with the Word of GOD, our Covenants, and Acts of General Assembly, *Ann. 1648. 1649.*

own Jurants, and Nonjurants joyning in Communion with Jurants, to be their lawful Ministers, and take Testimonials from them as their lawful Pastors; yet they are sufficiently attested for, by Elders and other Christian Professors, who withdraw from Communion with the National Church; and such Testimonials in a declining and broken State of the Church, are no way disagreeable to the Gospel; and have served for Admission to Baptism, and the LORD's Supper, and for Marriages; and have been allowed of (in former Times of the Church's Defections) by Ministers of as much Learning, and more Integrity than any Minister now in all the General Assembly of the National Church: which is too notorious to be denied.

And seeing I have made it evident by Acts of Assembly *Anno* 1648. and 1649. founded upon Scripture, in speaking upon the Incorporating UNION, that it is positively the Duty of Ministers, Elders, and other Christian Professors, to make Separation both *Negative* and *Positive* from this National Church of *Scotland*; hence it plainly follows by necessary Consequence, that these Ministers exercising their Ministry without the Bounds of their own Parishes, in the Cases, and Manner above said, is their Duty, agreeable to the Word of GOD, and Acts of Assemblies of the Church of *Scotland* in purest Times of Reformation. 2dly. It is hence also evident, That the Assembly of the present Church, by making Acts for debarring Ministers, Elders and other Christian Professors, from that which is their Duty, required by the Word of GOD, and Acts of the General Assembly *Anno* 1648 and 1649. She thereby establisheth Tyranny in Government.

But the General Assembly of the present National Church still holds these Points, *viz.* 1. That the General Assembly declares all Presbyterians in *Scotland* to be Schismatics, who will not joyn in Communion with the National Church, without any Redress of Grievances. 2dly. The Assembly hath declared, *The swearing the Oath of Abjuration, to be no Just Ground of Separation from Jurants, even in the Sacrament of the LORD's Supper.* 3dly. The Assembly commands and requires all Presbyterian Ministers and Professors in *Scotland*, to judge the swearing that Oath of Abjuration, to be no publick Scandal, to hinder Ministers or Professors to joyn in Communion in the LORD's Supper with Jurant Ministers. 4thly. The Assembly gives no other Ground and Warrant for these Declarations and Commands, but merely the Authority of the General Assembly, without any Warrant from the Word of GOD. 5thly. The Assembly requires Ministers and Christian Professors, to obey their Command for judging the swearing the Oath of Abjuration to be no Scandal, and joyning in Communion with Jurant Ministers in the LORD's Supper, and that under the Pain of all the Censures of the Church, Excommunication included.

All these plainly appear from the Act 8. Sess. of Assembly *Anno* 1714. in which the Assembly doth expressly and authoritatively command and injoin all Ministers and Members of this Church, to live in Love and Christian Communion together

ther, notwithstanding the different Sentiments and Practices about the Oath of Abjuration: The exprefs Words of the Act are these, *viz.* It is STRICTLY and seriously INJOYNED, That all Ministers and Members of this National Church live in Love and Christian Communion together, notwithstanding of different Sentiments and Practices about the Oath of Abjuration. Compare this Act with the 15 Act Sess. 12. Anno 1715, which I transcribed above, wherein the Assembly impowers their Commission of the Kirk to summon Mr. M^cmillan and Mr. Taylor, formerly sentenced by the Church with Deposition, to be further censured, which must be Excommunication, meerly for that which the Assembly calls Irregularities, *viz.* Because they obey not the Command of the Church, requiring and commanding Ministers Consciences, to judge the swearing the Oath of Abjuration to be no publick Scandal; and because these, as well as other Ministers above said, exercise their Ministry without their own Congregations, and will not joyn in Communion with the National Church, without any Redress of Grievances: And by the same Act, the other two Ministers are to be proceſsed; and upon their refusing to obey the above said Command of the Assembly, must by the same Rule be Excommunicated.

Thus it's plain, *The General Assembly makes their meer WILL, and AUTHORITY of the Church, a sufficient Ground and Warrant of their Law*, by which they command Mens Consciences, to judge swearing the Oath of Abjuration to be no publick Scandal, mearly because the Church judgeth so, and that under the Pain of Excommunication: And so requires Ministers and Christian Professors, to give unlimited Obedience to the Authority and Commands of the Church, injoyning to keep Communion in the most solemn Part of Worship, *viz.* the LORD's Supper, without removing the Jurants publick Scandal.

I have already, in the 4th Chapter proven, That to be Tyranny in Government, from clear evident Scripture Testimony, and by our Confession of Faith, Chap. 31. Sect. 3, 4. and Chap. 20. Sect. 2. and adduced the Testimony of Mr. Gillespie; yea, of the Venerable Assembly at Westminster, which composed our Confession of Faith; and of many other Divines. And for further Satisfaction to the Reader and Advancing just Defences for these Ministers against these Acts of Assembly of the present National Church, I shall beg Leave to cite some Arguments advanced by the Learned and Pious Protesters, Anno 1658. against Acts and Proceedings of the Assembly of Publick Resolutioners, whose Acts were of the same Kind with the Acts of this present National Church. I shall give the Protesters exprefs Words, recorded in the Book, intitled, *Protesters no Subverters*, Pag. 95. 'Whatsoever Reverence or Dignity is by the Spirit of GOD in the Scriptures given, whether to the Priests, or Prophets, or Apostles, or their Successors, all of it is given, not properly to Men themselves, but to the Ministry wherewith they are clothed, or to speak more expeditly, the Ministry whereof is committed unto them, *Exod. 3. 4. and 14. 31. Deut. 17. 9, 10. Mal. 2. 4, 6. Ezek. 3. 17. Jer. 23. 28. and 1. 6. Matth. 28. 19. Acts*

15. 10. 2ly. That as their Authority is founded upon, and wholly derived from the Word of GOD; so in the Administration and Exercise thereof, they are in all things to walk according to this Rule, *Isa.* 8. 19. 20. *Mal.* 2. 6, 7. *Matth.* 28. 19. 3dly. That Church-power is not a Lordly and Magistratical Power, but a lowly and Ministerial Power, and not an absolute Autocratrick, but a limited and hyperetick Power; and that Church Decrees and Sentences are all of them *REGULÆ REGULATÆ*, *Ru'es that are Subordinated*, and do not bind but in the LORD, and so far as they are conform. to that first inflexible and unerring Rule prescribed by himself, *Luke* 22. 25, 26, 27. *Gal.* 6. 16. 1. *Pet.* 5. 2, 3. 2 *Tim.* 3. 15, 16, 17. 1 *Thess.* 5. 12. *Eph.* 6. 1. (and *Page* 96.) 4thly. That all Church Judicatures whether Congregational Elderships, or Presbyteries or Synods, Provincial, National or Ecumenical, being constituted of Men, that are weak, frail and ignorant in Part, are in their Determinations fallible and subject to Error, *Isa.* 40. 6; 7, 8. *Rom.* 3. 4. 1 *Cor.* 13. 9, 12. 5thly. That in so far as any of these do actually err and decline, they do in so far act without Power and Authority from Jesus Christ, they may do nothing by his Commission against the Truth, but for the Truth, 2 *Cor.* 13. 8. The Power that he hath given is to Edification and not to Destruction. 6thly. That sad Experience almost in every Generation doth teach us, That Church Guides and Church Judicatures do often times decline from the straight Ways of the LORD, and decree unrighteous Decrees, and write grievous things, which they have prescribed, *Isa.* 9. 15, 16. *Jer.* 8. 8, 9. *Mal.* 2. 8, 9. *Jer.* 2. 8. And that whilst they are boasting of the Authority given to them of GOD, and of their Skill in the Law, and professing to walk according thereto, they are perverting the precious Truths of GOD, and persecuting these who adhere thereto, *Jer.* 18. 18. *Isa.* 66. 5. *Joh.* 7. 48, 49. 7thly. (in *Page* 97) The same LORD who hath commanded us not to despise Prophesyings, 1 *Thess.* 5. 19. hath also commanded us, to prove all things, and to hold fast that which is good, *Ver.* 20. And not to believe every Spirit, but to try the Spirits whether they be of GOD, because many false Prophets are gone forth into the World. 1 *Joh.* 4. 1. And that whatsoever is not of Faith is Sin, *Rom.* 14. 15. And that we ought not to be Servants of Men. 1 *Cor.* 7. 23. That is, to do things, especially in the Matters of GOD, for which we have no other Warrant, but the meer pleasure and Will of Men, which the Apostle calls *living to the Lusts of Men*, and not to the Will of GOD, 1 *Pet.* 4. 2. And it is therefore both the Duty and Privilege of every Church Member to examine by the Judgment of Discretion every thing that the Church Judicatory enjoyneth, whether it be agreeable or repugnant to the Rule or the Word; and if, after a diligent and impartial Search, it be found repugnant, they are not to bring their Conscience in Bondage thereto. Protestant Divines, *de Jure Contraversarum*, have shewed us, That this doth not make a private Man, or an inferior, Judge of the Sentences of his Superiors, but only of his own Actions. *Page* 98. 99. An absolute Submission,

or such a Submission as is comprehensive of Subjection to such Decrees and Sentences of Church-judicatures, as are upon the Matter, and for the Grounds unjust and repugnant to the Word of GOD, hath neither Precept nor Precedent for it in the Book of GOD. The People of *Israel* were obliged to hear the Priests, but only when they answered according to the Law, as *Calvin* on *Deut.* 17: 9, 10, 11, 12. well observes. 2dly: That Submission or Subjection is contrary to Scripture Precept, 1 *Cor.* 7: 23: *Be not Servants of Men:* *Gal.* 5: 1: *Stand fast therefore in the Liberty wherewith Christ hath made you free, and be not intangled again with the Yoke of Bondage,* *Acts* 5: 29: *It is better to obey GOD than Men:* 2 *Tim.* 4: 2: *Preach the Word, be instant in Season and out of Season:* 1 *Cor.* 11: 24: *Do this in Remembrance of me:* To refrain from Duty upon the meer Will and Commandment of Men, is to be a Servant unto Men, and to betray Christian Liberty, and to be intangled with the Yoke of Bondage, and to obey Man rather than GOD; and to say, That we will not preach the Gospel, nor receive the Sacrament of the LORD's Supper, tho' GOD hath commanded us so to do; Let us suppose, That a Man duly qualified, is suspended from the Sacrament of the LORD's Supper, or from the Exercise of the Ministry, or excommunicated and cast out of the Church, because of his pressing and holding forth some precious Truth of GOD, which the Kirk-judicatory condemneth for a Lie, and passeth such Sentences and Censures upon him, because he doth adhere thereunto; shall we say, That this Man is bound not to communicate, not to preach the Gospel, to absent himself from the Fellowship and Prayers of the Saints? Our Brethren (*say they*) will happily tell us, that he is bound for Peace Sake so to do, till his Appeal be discussed; but what shall the Innocent Man do, when it is discussed against him, and the unjust Sentence of the Inferior Judicatory is confirmed by the Superior? shall he go to a higher, and when he is gone to the highest, and is condemned there too (as Christ was crucified at *Jerusalem*) what will they now allow him? Will they have him still to be a Servant of Men, and still to be in Bondage? and tho' the LORD Jesus hath commanded him to preach the Gospel, and said unto him, *Wo unto thee, if thou preach not the Gospel;* and hath commanded him to eat of his Body and drink of his Blood, and not to forsake the Assembling himself, with the Saints of GOD; yet because Men, *Pro Arbitratu et Imperio, i. e. By their arbitrary Command;* yea, because of his adhering to the Truth of GOD, which they have rejected and condemned, have forbidden him so to do; that he shall not obey GOD: This is a hard saying, who can receive it? And it is contrary also to Scripture Precedents, for *Jeremiah* gave no Subjection to the unjust Sentence either of Ecclesiastick or Civil Authority, see *Jer.* Chapters 26 and 32, and 37 and 38. *Amos* counteracted the Command of *Amaziah* the Priest, *Amos* 5: 13, 14, 15, 16. *Daniel* did the like against the Command of the King, *Dan.* 6: 6, 7, 8, 9, 10. The poor Man did not submit to the Command of the *Jews*; for he went on to confess Christ, *Joh.* 9: 22, 30, 31, 32;

33, 34, 35, 36, 37, 38. The Apostles were commanded once and again by the Council of Jerusalem, not to speak, nor teach any more in the Name of JESUS; but they told them, That they ought to obey GOD rather than Men.

3dly. This Submission dethroneth Jesus Christ, who only hath Power over the Consciences of Men. Page 103. Shall the sole Will and meer Pleasure of Men loose a Man from the Obligation he oweth to the Commandments of GOD? If so, let us no more blame the Pope for Dispensing with Divine Laws.

4thly. This Submission concludeth a Man under a Necessity of sinning against GOD by omitting those necessary Duties that are commanded him by GOD, upon a *Non-Relevant Reason*, to wit, The meer will and pleasure of Men, to whom God hath given no Power against the Truth, but for the Truth, no Power to Destruction, but to Edification.

5thly. Page 105. But upon supposal that this Submission were not due to the Decrees of the Church in Matters of Doctrine, Worship, and External Order by Vertue of the Dogmatick and Diatactick Power in themselves; Yet the Asserting of it in Matters of Discipline shall also necessarily infer the Asserting of it in Matters of Doctrine and Worship, and External Order. The Commissioners of the General Assembly 1650 did declare; *That a great Company and Faction of wicked Men, Sons of Belial, being Subjects, may and ought, in the case of Necessity, to be employed in a Christian Army and Covenanted Nation, for the Defence of Religion and the Countrey.* And the Assembly at St. Andrews and Dundee anno 1651. Do by Vertue of their Dogmatick Power approve of, and Ratify this Doctrine and Declaration; And do withal by their Critick Power, Appoint and Ordain: *That whoever will not submit to this Determination, but shall Oppose by Professing or Preaching otherwise shall be proceeded against with the Censures of the Kirk.* We ask whether these Censures, being put in Execution, by Suspension from the Sacrament against these who Profess otherwise, or by Suspension or Deposition from the Ministry against those who Preach otherwise: If this submission which is required (being given to these Censures) will not necessarily infer that they must not continue to Profess or Preach any more so? And if this by necessary consequence be not an Absolute submission to the Dogmatick Power, as well as to the Critick? And in Pages 106, 107. in the case of a Person Suspended from the Sacrament, or Deposed from the Ministry, because of their professing and Preaching against Kneeling at the Communion; Will not submission to these Sentences which exclude all counteracting, unless it be to Appeal, necessarily infer submission to the Decrees themselves so as the Person Censured must be silenced, and not Profess, nor Preach nor Plead any more for the one Truth nor against the other Error? And so we see that submitting to unjust Censure, in the mean Time, tho' we Appeal, is a submission to the unjust Decree. That the Vulgar People may the better understand it, Dog-

matick Power, is that Power, by which the Church doth Determine Points of Doctrine, Controversies of Faith and cases of Conscience, as in composing Confessions of Faith, in doing of which, the Church ought to give Proof- and Warrant from Scripture for what she Establisheth of that kind, as is evident by our Confession of Faith. *Chap. 1. Sect. 10. Matth. 22. 29. 31. Eph. 2. 20. Acts 28. 25.* And in our Confession of Faith *chap. 31. Sect. 3. Acts 15. 15. 16. 24. 27. to 31. Acts 16. 4. Matthew 18. 17. to 20.* the *Diatactick* and *critick* Power, is the Power of Discipline and Government in Governing the Church of Christ, by making Acts, and Inflicting Censures agreeable to the Word of GOD; as is evident by our Confession of Faith *Chapter 30.* throughout, confirmed by *Matth. 16. 19. and 18. 17. 18. 2 Cor: 6. 7, 8. 1 Cor: 11. 27. to the end. Jude Verse 23. 1 Thess. 5. 12. 2 Thess. 3. 6. 14. 15. 1 Cor. 5. 4. 5. 13. Tit. 3. 10. John 20. 21. 22. 23.* and other Scriptures.

And here I must shew the parallel between the publick Resolutioners, and the present National Church of Scotland. For as the publick Resolutioners did by their *Dogmatick Power*, approve of that Doctrine, *viz. That it is lawful to associat with, and imploy a great Company of wicked Men, Sons of Belial, in a Christian Army and Covenanted Nation, for Defence of Religion and the Country, in a Case of Necessity, providing these Malignants be Subjects of that Nation:* So this National Church, by her *Dogmatick Power*, hath approved that Doctrine, *viz. That it is lawful for the Covenanted Nation and Church of Scotland, to go into the legal Establishment of an Incorporating Union with the Prelatick Constitution of the Kingdom and Church of England; and by that Union to establish Erastian SUPREMACY, PRELACY, and English Popish CEREMONIES, to stand to all Generations; And that it is also lawful for Ministers and Magistrates of Scotland, to swear to maintain and Defend the whole Constitution above said, established by the said UNION.* And as the publick Resolutioners, by their *Critick Power* of Discipline and Government, did command and require the Protesters, under the Pain of all the Censures of the Church, including Excommunication, to submit to the Authority of the Assembly, which by evident necessary Consequence, commanded the Consciences of the Protesters to approve of that Doctrine, *viz. That it was lawful for Covenanters to make Associations with rotour Malignants.* So in like manner, the present National Church, by meer Will and Pleasure of Men, without warrant of God's Word, commands the present PROTESTERS, both Ministers and other Christians, under the Pain of all the Censures of the Church, Excommunication included, to approve that Doctrine of the Church, whereby they hold it lawful for the Covenanted Nation and Church of Scotland, to go into the legal Establishment of ERASTIANISM, PRELACY and English Popish CEREMONIES, and swear to maintain the same. This Parallel is clearly manifest, from what hath been said upon the Union, the Oath, and the Acts of Assembly 1714 and 1715.

But now I return to cite some more Arguments advanced against the publick Resolutioners, in the Book above cited, in Page 108, it's said, 'What is

is denied *JURE*, to General Councils, and so lawfully called, Prophets and Ministers of the Gospel, to *Nathan*, to *David*, to *Paul*, to an Angel from Heaven, *Gal. 1. 8.* cannot warrantably be given to General Assemblies. But if General Councils, lawfully called Ministers, if *Nathan*, *David*, or *Paul*, or an Angel, Teach or Decree, what is not according to the Word of God, we are to counteract and contradict the same, *Gal. 1. 4. Ergo, &c.*

What is proper to the Scriptures of Truth, *quarto modo*, that is, proper to the Nature of the Scriptures alone, it cannot warrantably be given to the Judicatures of the Kirk; But not to be counteracted nor contradicted, is proper alone to the Scriptures of Truth, these being the only Infallible Rule in Matters of Doctrine, Worship, Discipline and Government, *Isa. 8. 20. 2 Tim 3. 16, 17.* Therefore it cannot warrantably be given to the Judicatures of the Kirk; and to give it, inferreth their Infallibility, and exposeth our Government to the Calummie of Sectaries, who say, we make Synods as Infallible as the Word of God.

Page 109, ' This absolute Submission doth infer, That if a General Assembly, lawfully conven'd, should enact the Mass and all the Heresies of the Council of *Trent*, we may not Preach nor Write the contrary; but the last of these is absurd, and therefore also the first.

Page 112. ' This Submission is Prelatical, and introduceth a Lordly and Absolute Power and Domination in the Church of God, over the Flock and Ministers of Jesus Christ; and is the very Image and Likeness of that Subjection and Submission that was required by the Prelates. See Bishop *Spotiswood's* Sermon at *Perth* Assembly, and Bishop *Lindsay*, Bishop of *Edinburgh*, in his Epistle to the Pastors of *Scotland*, prefixed to his Book called the Proceedings of *Perth* Assembly.

Page 111, 112, ' This Submission is so far from being any Part of the Catholick Truth, much less of the Essence and Being of Presbyterian Government, that it seems to be a Tenet purely Popish and Antichristian; As *Andreas Duvallius* proves in 22 *Par. Quest. 8.* These are the Arguments of the Protesters against publick Resolutions; and these Protesters were undenyably known to be as Eminent Ministers for Orthodoxy, Piety and Learning, as ever were in *Scotland*.

Now I shall add a few Testimonies of other Divines upon this Head. *Johannes Hoornbeek*, Professor of Divinity at *Leyden*, in his *Institutions of Theology*, Page 542, says, ' The Church has no Autocratorick or Lordly Power of Discipline, the Lordly Power of it belongs only to Christ, *Matth. 18. 18. John 17. 1.* the Church hath only a ministerial, subordinat, limited Power, *1 Cor. 5. 4. 2 Cor. 10. 8.* And in Page 542 following, *Amesius* his Judgment, he says, ' Holy Discipline is only a Personal Application of the Will of God by Censures, for Guarding against, and Removing Scandals out of the Church of GOD.

Melchior Leydecker, Professor of Divinity at *Utrecht*, in his *Synopsis Theolog.* Pag 445. says, 'The Church's Power of Government, is not a Lordly Imperial Power, which belongs only to Christ the Head and King; but it is a Ministerial Power of Acting according to the Rule of the Word of God.

Henricus Alting, Professor of Divinity at *Heidelberg*, *Loc. Commun. Part. 2.* Pag 302. says, 'We are not commanded to hear the Church absolutely (for Christ alone is to be heard in that Sense, *Matth. 17. 5.*) but we are only to hear the Church when she teaches what Christ hath commanded, *Matth. 28. 20.* That, That Saying may be valid, *viz. He that heareth you heareth me*: So the Church has neither Power of Absolute nor Ultimate Judgment in Scandals and Heresies; For otherways, by Delivering the Keys, Christ should have made those that are but Stewards, *Matth. 18: 18: 1 Cor. 4. 1.* to be Lords of his House, which is expressly deny'd, *Matth. 20: 26: 1 Peter 5. 3.*

Franc. Turretin, Professor of Divinity at *Geneva*, *De Necessar. Seceff. nostra ab Eccl. Rom.* Page 113. says, 'All the Power of Government that the Church hath, is only such as belongs to Servants, not to Lords; lest the Glory which belongs only to Christ, and which he (not admitting of a Rival) will not suffer to be given to another, should be impiously transferred to sinful Man. And Page 132. 'It is intolerable Tyranny, when the Church of *Rome* takes a Legislative Power to herself, in making Laws to bind Mens Consciences, and Censureth the Breach of her Laws, more Rigorously than she doth known Breaches of God's Laws.

Petrus Van Mastricht, Professor of Divinity at *Utrecht*, *Theolog. Theoreticæ-Pract.* Tom. 2. Page 851. says, 'The Power of the Keys that belongs to the Church, is only Ministerial, the Keys belong not to Ministers as Lords; because the Mediator is sole Legislator to his Church, *James 4. 12.* And in Page 857. he says, 'All the Statutes of the Church are to be directed by Scripture, *Eph. 4: 7: 8: 11.* compared with *1 Cor. 11: 28.*

Hermannus Witsius, Professor of Divinity at *Utrecht*, *De OEconom. Fader. Lib. 4: Cap. 15: Page 862:* saith, 'God alone hath Power, as Lord over the Consciences of Men, *James 4: 12:* And therefore the Children of God, who being persuaded they are bought with a Price, it is unlawful for them to be the Servants of Men, *1 Cor: 7: 23: Matth: 15: 9: Col: 2: 18: 22: 24:* And altho' of Old the Scribes and Pharisees sat in *Moses Seat*; nevertheless GOD never gave them a Power to Prescribe any new Institutions beside the Law of GOD.

Johannes Sharp, Professor of Divinity at *St. Andrews*; in the Reign of King *James VI:* (this was not the Prelate *viz. James Sharp*) this *Johannes Sharp* in his *Cursus Theolog. Part 2: Page 115:* saith; 'these that Prescribe Laws to the Conscience must be Lords of the Conscience; but neither Ministers nor Magistrates are Lords of the Conscience *1 Pet: 5: 3. 2 Cor: 1: 24:* and in Page 116: he says, a New Law which the Church makes, is either conform to the

Word of GOD or not : If it be conform to the Word of GOD, it is neither New, nor yet from Men: But if it be not conform to the Word of GOD; then Christians ought not to receive it. *Gal. 1: 8:* And *Justin: Martyr* in *Dialog: Cum Tripbo: and Bernardus Lib. 1: de consideratione* hold the same.

Calvin and *Beza*, Interpret that Scripture *1 Cor. 7: 23: Be not ye servants of Men*, That is, say they, ' Do not subject your Consciences to Men, that they may intangle you into Bondage by Superstitious and false Opinions.

Next, let us hear the Testimony of some of the most Learned *Papish* Writers; *Esius*, and *Menochius*, following *Gregory* and *Aquinas*, upon that Scripture, *viz: 1 Cor. 13: 8: We can do nothing against the Truth but for the Truth*; give this to be the Sense; ' Ministers have Power to censure Transgressors, but not the Just: neither have they any use for their Authority against Persons, as long as they keep the way of Righteousness. And *Trinius Menochius*, and *Esius* on *1 Pet. 2: 13: Do say: That when Ministers pro-libitu*, make their will the Rule of Government, and so Govern Imperiously, that is the Domination or Tyranny called *Lording over God's Heritage*.

And *Brugenfis* on *Matth. 16: 19: What ye bind on Earth shall be bound in Heaven*, says, ' That is only when the Power is Lawfully used, without hatred, or favour, in Judging justly according to the Laws of GOD and Christ: For if the Innocent be bound on Earth, that will not be Ratified in Heaven, and therefore that Authority given to *Peter*, is no way Injurious to GOD's RIGHT; as if GOD were a Pedary Judge and bound to Subscribe whatever Sentence is passed by Men.

But lastly, I shall conclude what I design on this Head, with a Citation out of the *Old Confession of Faith* of the Church of *Scotland*, presented to the Parliament, and Ratified by them in the Year 1567. Article 21st. concerning the Power and Authority of Councils Lawfully gathered; The words are these ' So far as the Council proveth the Determination and Commandment it giveth, by the plain Word of GOD, so soon we do Reverence and Embrace the same: But if Men, under the Name of a Council, pretend to Forge unto us New Articles of our Faith, or to make Constitutions Repugning to the Word of GOD, then utterly we must Refuse the same as the Doctrine of Devils, which draweth our Souls from the Voice of our only GOD, to follow the Doctrine and Constitutions of Men. Thus the Confession of Faith. And I hope none will be so Blasphemous as to deny the Truth of it, or call it Erroneous.

C H A P. V.

Containing Remarks on the CONCESSIONS, granted by Jurant and Nonjurant Ministers of the present National Church, to be Just Ground of Separation.

HAVING now made it evident, That the PROTESTERS have Just Ground to withdraw from Communion with the present National Church of Scotland, and to set up distinct Judicatures separate from her: The next Point that I promised to handle, was, To answer all the most weighty Arguments that are advanced by the keenest Opposites, even Jurant Ministers (against the PROTESTERS) in Defence of the Oath of Abjuration: but I have already incidently answered severals of their chief Arguments on that Head; but that the Reader may not say, I flee from encountering them in any of their strongest Holds of Defence, I shall by GOD's Assistance, freely venture a Conflict with them in their greatest Strengths of Defence, that are not yet attacked: And seing their Pamphlet, intituled, *The Oath of Abjuration no Ground of Separation*, hath the chief Place of Honour, not only upon Account of its showing most Generosity in Concessions, and being recommended by Subscription of Nonjurants, which their other Pamphlets wanted; but also because it has the Greatest Appearance of Strength of Argument from holy Scripture in Defence of Jurants swearing the Oath of Abjuration; and therefore I shall endeavour to answer the Arguments contained in that Pamphlet first: But before I enter on the Arguments, I shall give some Remarks on the Introduction and Concessions.

SECT. I. *Containing Remarks on the Introduction of that Pamphlet, intituled, The Oath of Abjuration no Ground of Separation.*

IN the Introduction, Pag: 1. The Author saith, *What the Worship of One GOD was to the Jews, that Peace, Love and Unity is, in some Respects to Christians, a Principal Law of their Religion, and the most distinguishing Mark and Character of their Profession, whereby they are known to be the Disciples of Christ.*

By way of Remarks on his Words, I say, first, It is a very unsound Way of Reasoning, to affirm, that Peace, Love and Unity, without any other Qualification or Limitation, is a principal Law of the Christian Religion; for many Hereticks, who have a Kind of Profession of Christian Religion, have many times more Peace, Love and Unity among themselves, as to Harmony in Communion of Worship, than some times true Churches have; this is evident among Papists, Quakers, Arminians, &c.

2dly. The Principal Law of Religion under the Gospel, is, *That great and awful Command of believing in the LORD Jesus Christ*, which is the only principal Law to be obeyed, and without Obedience to it, Obedience to all other Commands will

102 Remarks on the Concessions of the *Jarant and Nonjurant* CHAP. V.
will come short of Salvation, 1 *Joh*: 3. 23. See the third Warrant or special Motive
to believe in Christ, in the Sum of saving Knowledge. And it is strange to hear a Pro-
testant Minister make Love to Man, either superior, or equal to Believing in
Christ Jesus,

3dly. Love to the Brethren is but the Duty of the second Table of the Law
under the Gospel as well as under the Law: for Love to GOD is the first Com-
mand still; See *Matth*: 22. 37. 38. And Christ his saying to his Disciples, *I give*
you a new Command, only imports this, viz. That tho' he redeems Believers from
the Curse of the Law, yet not from Obedience to the Law, as a Rule of Holi-
ness; and therefore he of new commands them under the Gospel to obey the
Law, and promiseth new Strength to obey: For this see the third Warrant to be-
lieve in Christ, in the Sum of saving Knowledge.

4ly. He that loves not our LORD Jesus Christ in Sincerity, let him be Anathema
Maranatha, i. e. Let him be accursed, or excommunicated until the second coming of our
LORD Jesus Christ, and so for ever: See Calvin, Martyr, Brentius, Bulinger, Me-
yer, and many others upon the Place. And there is not the like said in all the New
Testament, against him that loves not the Brethren in Sincerity, tho' Love to the
Brethren be a Duty in its own Place.

5thly. It looks to be very odd Divinity, to say, *What the Worship of one GOD was*
to the Jews, that Peace, Love and Unity is to Christians, a principal Law of their Re-
ligion in some Respects: But he shows not in what Respects it is as properly a prin-
cipal Law of Religion; nor can I conceive how he will prove, That it is as prin-
cipal a Part of Religion, to love Men, and keep Peace and Unity with them, as
it was to worship one GOD according to the Legal Dispensation, given to the
Jews, for obtaining Eternal Salvation through Faith in the Messiah; for that
was the Way the Jews were commanded to worship one GOD.

6ly If Peace, Love and Unity be the most distinguishing Mark and Character of Christ's
Disciples, without other Qualifications (for he adds none) then Peace, Love and
Unity of themselves should be the Marks of the true Church; but that is contra-
ry to the Judgment of all sound Divines, and in particular, it is contrary to the
Old Confession of Faith of the Church of Scotland: See Chap: 18. in Knox Hist.

7thly. No Orthodox Divine denies it to be a Duty to keep up Peace, Love
and Unity in the Church of Christ: But as *Hilarius contra Auxentium*, saith,
Peace and Unity have specious Names; but they should be of Christ, according to his Will
and Rule. For we are commanded in Scripture to be one in the LORD, to be
one in true Faith and Holiness, according to the Rule of GOD's Word, as *Joh*:
17. 19, 21, 22. compared with *Rom*: 6. 4. 1 *Joh*: 1. 3. See Calvin, Bulinger,
Brentius and Musculus on these Texts. And I shall here adduce a Testimony
in the express Words of the Reverend Mr. James Webster, in his Discourse de-
monstrating Church Government, that is of Divine Right, &c. Page 1. where he saith,
We must not barter Truth for Peace, nor can we sacrifice Holiness to Peace, a profane
Peace is a League with Sin, &c.

8ly. When Ministers are guilty of grievous and notour Scandals, that cannot be gotten removed in a regular Way, so as to reach the great End of Edification; or when a Church by tyrannical Government imposeth sinful Terms of Communion: In either of these Cases, the Jurant Author grants, There is Just Ground of Separation; and the National Church is guilty of both these, as was made evident in the 2d. 3d. and 4th. Chapters of this Book: And I may say of this National Church, and especially of the Jurants, as the PROTESTERS Anno 1658, said of the publick Resolutioners; Tho' they pretend to be for Peace, yet their Pamphlets are stuffed with bitter Invectives for the most Part, and unjust Reflections cast on all Presbyterians in this Nation, that will not joyn in Communion with them without any Redress of Grievances: For the Jurant Author of this Pamphlet, through the most Part of it, casts unjust Reflections on all the Protesters, calling them *Schismatics, the Devil's Musicians, the Devil in Samuel's Mantle*; worse than these that killed Christ's Natural Body; and the like. And so I may say of their Pamphlets, which they say, they publish for the Church's Peace, as the Protesters of Old said, of the Publick Resolutioners Pamphlets, in the Book intituled, *Protesters no Subverters*, Pag. 5. *Whilest some of their Words are soft as Oyl, yet most of them are like drawn Swords: or if there were any real Inclinations to Peace upon the Spirits of the Authors of these Papers; we may fely compare them to the first Painters in some Countries of Old, whose Draughts were so rude, that unless they had written above the Head thereof, this is a Horse, this is an Ox, &c. the Beholders would never have discovered their Aim therein: Or, we may say of them as Georgius Major writeth of the Fathers of Berge, who were Authors of the Book, called, Formula Concordiæ Bergensis.*

*Aut Mens Vulcanum, aut Forceps indocta sefellit,
"Εἰρήνην voluit cudere, cudit ἐπὶ.*

*The Smith's unskilful Mind or Tongue
Have sure deceiv'd him far,
When as he would have forg'd a Peace,
He hammer'd out a War.*

SECT. II. *Containing Remarks on the first Concession, anent that Heresie in Doctrine, which the Church grants to be Just Ground of Separation.*

PAG. 8, 9, 10. the Author grants, *There are six warrantable Grounds of Separation:* But he hath erred from the Rule, that is held by Orthodox Divines, who affirm, *That Tyranny in Government is Just Ground of Separation.* It's not easily conceivable how the Author could be ignorant of this, and if it was not out of Ignorance, surely it flowed from a very wicked Principle, that he would not grant Tyranny in Government to be a Just Ground of Separation: For, tho' he has granted some Parts of Tyranny in Government to be just Ground of Separation:

104 *Remarks on the Concessions of the Jurant and Nonjurant* CHAP. V.
yet hath he not granted Tyranny in general to be so, 'tho' it be granted, not only
by the common Consent of the Orthodox, but even by some others.

The first Just and Warrantable Ground of Separation that he granteth, is in
the 8th Page, viz. HERESY IN DOCTRINE, by which (saith the Author) I
understand Errors contrary to, and Destructive of the Fundamentals of Faith and
Religion, when Errors are Taught and Maintain'd, that are Inconsistent with Salvation;
then and in that Case, there ought to be Separation; thus the Jews denyed Jesus of Na-
zareth to be the Messiah; The Socinians denyng the God-head of Christ; these and such
like are to be separated from, because these Errors are altogether Inconsistent with
Salvation.

On this I Remark, That as his Description of HERESY is dark, so it is like-
wise unsound. First, it is dark, because he makes no Determination how many
of the Articles of our Confession of Faith he allows to be Fundamental.
2dly. Unsound, for I find the Learned Turretine Theol. Elenct. Part 1. Page 59:
holds all these following Articles to be Fundamental, viz. 1st. Concerning one God
in Essence and Three Persons. Joh: 17: 3; 1 John 2: 23: 2dly. Concerning Sin.
1 John 1: 10: Eph: 2: 1. 3dly. Christ as to his Person, Natures and Offices. 1 Cor:
3: 11: Acts 4: 12: 1 John 4: 3: Ephes: 2: 11, 12. 4thly. Concerning the Gospel.
Rom: 1: 16, 17: Gal: 1: 8: 9: 5thly. Faith, Hebrews 11: 6: Mark 16: 16:
6thly. Justification without the Merit of Works, Rom: 3: 27: Gal: 2 and 3 Chap-
ters. 7thly. Sanctification and the Worship of God, Ephes: 2: 10. Heb: 12: 14.
8thly. Resurrection and Life Eternal, 1 Cor: 15: 14: 2 Tim: 2: 8: Rom: 10 19.
And all the Twelve Articles of our Creed. This Description goes beyond what
the Author seems to allow for Fundamentals; For there are many of these Ar-
ticles, not so great Articles as the Authors Examples import, should be accounted
Fundamentals.

But seeing the Author Descends not below the Denying Jesus of Nazareth to be
the Messiah, and Denying his God-head, and such like; it is plain, That by such like,
all Men must understand as great Articles as these: And every Judicious Chri-
stian knows, there are not many so great. And then he must allow, that Main-
taining Errors contrary to Articles of Faith that are not so great, is no Heresy,
nor destroyeth Salvation; but that is false for he that breaketh the least Command-
ment, and Teacheth Men so to do, shall be called the least in the Kingdom of Heaven.
The Meaning of that is, they are declared to be false Teachers, unworthy of
being in the Church of Christ, and whom our Lord Jesus will exterminate out
of the Kingdom of God, who break the smallest of God's Commands, and teach
Men so to do; Thus it is Interpreted by Calvin, Bucer, Bulinger, and Pelicanus
with whom Musculus agrees. And thus we see, that Maintaining and Teaching
Errors far less than denying JESUS of Nazareth to be the Messiah, or deny-
ing His GOD-HEAD, is Destructive to Salvation: And thus the Author's
Description of Errors that are Destructive to Salvation is not sound. And in
the Sum of Saving Knowledge in the 1st Evidence of true Faith, Section 7. Its said,

The breaking the Moral Law, and defending the Transgression thereof to be no sin, doth exclude Men from Heaven, and justly also from the Fellowship of the true Kirk.

2dly, I find the most Learned Orthodox Divines hold, That there are substantial Articles of Faith, that are not so great Articles, as the Author's Fundamentals; And yet the maintaining and teaching Errors contrary to any of these substantial Articles, is HERESY, and brings Damnation, as the Learned Mr. *Rutherford* in his *Examen Arminianismi* Page 12. says *Tho' an Article of Faith be but supra-fundamental, that is, by evident necessary Consequence Deduced from the Fundamental, as a Doctrine from a Text, an Error that is maintained and taught contrary to this consequential Article of Faith; is Damnable. i. e. brings Damnation; because whoever denyeth the evident necessary Consequent, by the same Reason he denyeth the Antecedent, which is a Fundamental Article beyond all Controversie. And Turretin holds the same, in Theolog. Elenct. Part 1. Page 56. in arguing against Papists.*

Mr. *Gillespie* in his *Miscellany Questions* Chap. 9. Page: 111, 112. saith, *Heresy is not so far to be taken at large, as to be extended to every Error which may be Confuted by Scripture; altho' happily such an Error to be too tenaciously maintained: Nor yet is it to be so far restricted, as that no Error shall be accounted Heretical; but that which is Destructive to some Fundamental Article of the Christian Faith; If by Fundamental Article you understand a Truth, without the Knowledge and Faith whereof 'tis impossible to get Salvation: But if you understand by Fundamental Truths, all the chief Substantial Truths. I mean not, saith he, the A. B. C. of a Catechism which we first of all put to New Beginners; but I mean all such Truths as are commonly put in the Confessions of Faith, and in the more full and large Catechisms of the Reformed Churches, or all such Truths as all and every one who live in a true Christian Reformed Church, are commanded and required to learn and know, as they expect in the ordinary Dispensation of GOD to be saved, in this sense I may yield, says he, that Heresie is always contrary to some Fundamental Truth: And in the 112 Page he Cites *Wallæus*, Tom. 1. Page 57. *Calvin: Institut. Lib. 4. cap. 2. Sect. 5: and Peter Martyr, Loc. commun. Class 2. cap. 4. Sect. 60. who all hold the same.**

And *Augustin* and *Cyprian* did thus understand Heresy, as *Calvin* in his *Institutions* Lib. 4. cap. 2. Observes. And Learned *Ravanel* in his *Bibliotheca sacra*, Part 1. Page 702. Saith, *An Heretick is one who having been instructed in the Principles of Faith, not only erreth in some Article or Head of true Faith, but also pertinaciously insists in his Error, breaks the Peace of the Church, and produceth Scandals against the Doctrine we have learned, and is to be avoided, Rom: 16. 17. Thus he.*

By all which it is plain, both by Scripture and the Judgment of Orthodox Divines; That Men who teach and pertinaciously maintain an Error, contrary to any Substantial Article of true Faith, are Hereticks to be avoided, and shunned as Wolves among Christ's Sheep. And thus it appears, that the Author's Description of Heresy is very unsound.

SECTION III. *Containing Remarks upon the second Just Ground of Separation granted by the Ministers of the National Church.*

PAGE 8. The Author granteth the second Just and Warrantable Ground of Separation; *Is Idolatry in Worship; As in Popery their Worshipping of Saints and Angels, their Bowing to Images, and their Idolatrous Mass; These things make Communion simply Unlawful, as is clear from 2 Cor. 6: 17, Rev. 18: 4, 5.*

On this I Remark, That his Description of Idolatry in Worship, that he makes a Just Ground of Separation, comes short of Idolatry forbidden in the second Commandment, which is not only the Worshipping of GOD by Images; But also any other way than He has appointed in His Word: But 'tis not improbable that his Reason has been, because the National Church of *Scotland* allows her Members, *Viz.* Ruling Elders and other Christian Professors that are Members of the *British* Parliament, to Join in Communion with *English* Prelates and Curats at *London*, during the Time they are at Parliament; But if this be his Reason, as it is the best he can give for it, it is none of the best; For in Joining in Communion with the Prelatick Church of *England* in *English-Popish* CEREMONIES, as the most part of *Scots* Members of Parliament do; They must necessarily be Guilty of Idolatry in Worshipping GOD by Idols. As Mr. *Calderwood* in his *Altare Damascenum*, and Mr. *Gillespie* in his Dispute against *English-Popish* CEREMONIES have most solidly proven; Except *Scots* Jurant Ministers be able to Refute Mrs. *Calderwood* and *Gillespie*; And if they think to do more for defending *English-Popish* CEREMONIES than all the Prelatick Clergy of *Britain*, or else where were ever able to do; They may try their Hand.

For Mr. *Gillespie* in his Dispute against *English-Popish* CEREMONIES; Part 3. Chapter 4. solidly proves that these *English* Ceremonies are Idols, and that the Prelatick Clergy such as *Hooker*, *Polir*: *Eccles*: Lib: 5: Sect: 65, 66. *The Bishop* of *Edinburgh*, in the *Proceedings* of *Perth-Assembly*, Part 2d. Page 22. And the *Bishop* of *St. Andrews* in his *Sermon* at *Perth-Assembly*; *Doctor Mortoun*, of the *Lawfulness* of *Kneeling*, Chap: 10: Page 17. *Paybody Apolog*: Part 3: chap: 3: Sect. 16. *Doctor Burgefs*, of the *Lawfulness* of *Kneeling* at the *Sacrament*, chap: 22: Page 85. and chap: 23. *The Bishop* of *Winchester* in his *Sermon* on *Luke* 1: 74. Page 99. All which *Bishops* and *Doctors*, that are the great Interpreters of the Use and End of these Ceremonies, do Unanimously ascribe the same Holiness and Efficacy to the *English* Ceremonies that the greatest *Popish* Writers do to *Popish* Ceremonies; Such as *Bellarmino* de *Sacrament*: *Eucharist*: Lib: 4: cap: 29. *Franciscus* a *Sancta Clara*, exposit: *Articul*: *Confess*: *Anglican*: Art: 28. *The Rhemists* Annot: in *Heb*: 11: 21. *Cornelius* a *Lapide* Commentar: in *Mal*: cap: 2. *Archbishop* of *Spoletto* de *Rep*: *Eccles*: Lib: 7: cap: 12: Num: 42. *Suarez* Com: 1: Disput: 54: Sect: 3. *Durandus* *Ration*: Lib: 1: Tit. de *picur*. *Becanus*, *Manual*. Lib: 3. cap. 2. *Quest*: 5.

And in the same Chapter above cited, and Page 52: Mr. *Gillespie* proves, that

that the Ceremonial Holy-Days are Idols; such as *Nule-Day*, and *Saints-Days*, because Prelatists believe and observe these Days to be Holier than other Days on account of the extraordinary Works that GOD has wrought on them, tho' GOD hath not declared these Days to be Holier than other Days; Nor appointed them to be kept Holy. And thus Prelatists Idolize these Days, in putting an eminent Excellency and Holiness on Days (that GOD has made indifferent and equal with other Days) and then command the keeping of them Holy as a necessary Duty ; for whatever thing a Man loves, Esteems, Honours, trusts in, or feareth beyond what the Command of GOD requires and allows, is a Man's Idol; And hence the Covetous Man is an Idolater, tho' he do not believe his Money to be GOD ; Yet he puts a Trust and Confidence in it forbidden by the Command of GOD. And seing keeping Ceremonial Holy Days, such as *Nule-Day*, and *Saints-Days*, and Joining with the Prelatick Church of *England*, in their other *English-popish* Ceremonies is Idolatry, and Symbolizing with Idolaters, as *Mr. Gillespie* abundantly proves in the third Part, and third Chapter of his Dispute against *English-popish* Ceremonies : Let the Church of *Scotland* see how she will defend her self in allowing many of her Elders, and other Members, to Join in Communion with the Prelatick Church of *England*. That she allows it, is undeniable ; For she allows these that have done so, to Join in the Lord's Supper when ever they come Home from Parliament, without the least shadow of Acknowledgement of Scandal in their Joining with *English* Prelates and Curats in Idolatrous Worship where at *London* in Time of Parliament.

2dly. It is strange how the Author looked on that part of Idolatry, viz. *The Worshipping of GOD any other way than He has appointed in His Word*, not to be sufficient Ground of Separation, tho' a Church do not Worship Saints and Angels, nor yet use the *Romish Mass*: How he will reconcile that with the Words of CHRIST, *Matth. 5. 18: 19. He that breaketh the least of these Commandments, i. e. the least Article of the Law of GOD, and teach Men so to do, shall be the least in the Kingdom of Heaven*: I say, how he will reconcile his way of Reasoning with that Scripture I cannot see. But perhaps he will say, that he has made *English* Ceremonies Just Ground of Separation, under the Head of Imposing Authoritatively sinful Terms of Communion; But I answer, that will do him little help; For tho' there were no Tyranny in Government Lording over Men's Consciences, and commanding them to observe Ceremonies, the Worship being Idolatrous, as is evident, is a sufficient cause of withdrawing from Communion. 2dly: Seing he makes it a distinct Ground of Separation from that of Idolatry in Worship, as is plain, then according to his own Distinction, he frees *English* Ceremonies from Idolatry; And so imposing them remains only to be Tyranny in Government: And tho' he would contradict himself, and say, that *English-popish* Ceremonies are, sufficient and Just Ground of Separation, because they are Idolatry in Worship, he will be filthily put to it, to defend the Church of *Scotland's* Practice, that allows her Elders to Join in Communion for six or seven Months in Idola-

108 *Remarks on the Concessions of Jurant and Nonjurant* CHAP. V:
trous Worship with *English* Prelates and Curats, and yet not esteemed Guilty
of publick Scandal in their so doing, by the present Church of *Scotland*.

SECTION IV. *Containing Remarks on the third Concession granted to be Just
Ground of Separation by Jurant and Nonjurant Ministers.*

Pag. 8: 9: The Author makes sinful Terms of Communion imposed, to be
the Third Just Ground of Separation; his words are these, *viz.* *Thirdly,*
**SINFUL TERMS OF COMMUNION IMPOSED, WARRANTS
SEPARATION.** *We are not to stay in that Church where we are necessitated to sin
by joining with it: Now this is done several ways, as first, When Rites and Ceremo-
nies of Men's Invention are urged as necessary in the Worship of GOD Thus in the
Church of England, Separation from it is necessary, because of this, they require of us
what GOD has not required of us in his Word: As the Cross in Baptism, Kneeling at
the LORD's Table, with several other things; which we Judge sinful because they want
the Stamp of Divine Authority, and are required as necessary parts of Worship. This is
the first way of imposing sinful Terms of Communion.*

Here it's remarkable, that when he speaks of the *English-popish* CEREMONIES
he shows a World of Tenderness of Regard to them, in saying the Cross in Bap-
tism, and Kneeling at the Lord's Table, with several other Things, which we
judge Sinful; because they want the Stamp of Divine Authority, and are Re-
quired as necessary Parts of Worship. These are sweet easy Names he has
coined for them. But I strange why he might not have had so much Stoutness
as to have made use of the Words of our Catechism, *viz.* *Worshipping God any other
Way than God has appointed in his Word, is Idolatry, forbidden in the Second Command;*
and therefore the *English* Ceremonial Worship is Idolatry. 2dly. Seeing the *English*
CEREMONIES are Idols, as has been evidently proven by Mr. Gillespie, in his
Dispute against English-popish Ceremonies, Part 3. Chap. 4. and Mr. Calderwood in his
Altare Damascenum, Page 808, 809. might not he have ventured to speak plain
Truth? *viz.* That the CEREMONIES of the Church of *England* are Idols;
for Prelatists themselves, ascribe the same Holiness and Vertue to their CERE-
MONIES, that Papists ascribe to theirs; and therefore the Church of *England*
Worships GOD by Idols, in the Use of these CEREMONIES. And why he
did not Reason after this Manner, according to our Catechism, I cannot know,
unless it was, 1st. For fear of putting a Blot upon the Church of *Scotland*, that hath
gone into the legal Establishment of the UNION, by which all that Idolatrous
Worship is established. Or 2dly, Because Jurants have sworn to Maintain *English*
Prelacy and their Idolatrous CEREMONIES. Or 3dly, Because it might have
skared *Scots* Presbyterian Members of the *British* Parliament, from joining in
Communion with *English* Prelates. Or 4thly, Lest it should have offended *English*
Prelates, whom the Church of *Scotland* is bound, by the UNION, to obey as
their Lawful Magistrats. Or 5thly. Lest it had condemned the Church of *Scot-*
land's

land's Practice, in allowing her Elders to join in Communion with the Prelatick Church of *England*. Or 6thly. Left it had offended *Scots* Members of Parliament, to call their Joining in Communion with the Prelatick Church of *England*, Idolatry, (as for Saying, that Joining in Communion with Prelates, is a heinous Violation of our Covenants ; such Words are odious now, in the Ears of the Church of *Scotland*, who looks on our Covenants to be out of Date, like old Almanacks ;) I say, whether one, or rather all of these were the Author's Reasons, I shall not determine.

It is noticeable, That he has not will, it seems, to frighten Folk from *English* CEREMONIES, with calling them many; and therefore he calls them only SEVERAL OTHER THINGS. And he dare not say they are forbidden by the Command of GOD, but only says, *They want the Stamp of Divine Authority.*

And it is remarkable, That, tho' he speaks of Imposing CEREMONIES as necessary Parts of Worship; yet he tells not by what Authority: Nor will he venture to call the Imposing them Authoritatively, to be necessary Parts of Worship, Tyranny in Government, in Lording over Men's Consciences: That had been an Intolerable Way of Speaking, now since the UNION especially. But he speaks of Requiring us indefinitely. But what if *English* Prelates, yea, and the Civil Magistrate, did not require us to join in any CEREMONIES at all; but laid aside all their Popish CEREMONIES, is not Prelacy it self, being contrary to the Word of GOD, and expressly forbidden by our Lord Jesus Christ, *Luke* 22. 25, 26. and the Apostle *1 Pet.* 5. 3. and contrary to our Covenants, a sufficient Ground of Separation? No not a Word of that, and as little of *Erastian* SUPREMACY; so that if it were not on Account of Commanding us to join in *English* CEREMONIES, he has nothing to hinder him to join with both *ERASTIANISM* and *PRELACY*: And little wonder; for he has sworn to maintain them for ever. But some Ministers in the Church of *Scotland* are boldly Advancing a very strange Opinion, *Viz.* Tulchan Bishops, and Arch-Bishops, such as were in *Scotland* in King *James* the VIth his Time, are *Parity Men*; if they do not affirm that Prelacy is of Divine Right.

But I challenge any of them to prove by the Word GOD, That Men have gotten Power to set up Prelates, either Tulchan or others, that have all the Power that ever Prelates exercised, without Divine Right, and contrary to Christ's Command. But if this sort of Doctrine be not a Paving the Way for Setting up Prelacy in *Scotland*, I leave to all Judicious Christians that understand our Covenanted Principles, and know how Justly Tulchan Prelacy was condemned, as being contrary to the Word of GOD, and our National Covenant. And is it not known, to all who read *Calderwood's* History, how the famous Mr. *Knox* pronounced *Anathema* to the giver, and *Anathema* to the Receiver of the Office of Tulchan Prelacy, when Mr. *Douglafs*, the first of the Tulchan Prelates, was made Bishop of *St. Andrews*? And is it not Unaccountable for Ministers to affirm,

xio *Remarks on the Concessions of Jurant and Nonjurant* CHAP. V.
firm, That Tulchan Prelates, who have not full Power nor Benefice, that ordinary Prelates in Britain enjoy, and deny they are made Prelates by Divine RIGHT, but only by Humane RIGHT, are Parity-Men of Presbyterian Order: For if Humane RIGHT may constitute Tulchan Prelates with Half or Third of English Prelates present Lordly Power, I see not what should hinder Humane Authority to constitute Prelates without Divine RIGHT, to Exercise the whole Lordly Power over the Church of GOD, that they have Usurped; for majus and minus of Lordly Power, non variant speciem, i. e. More and less Degrees of Lordly Prelatick Power over the Church, doth not alter the Kind of the Office.

Page 9. The Second Way that Sinful Terms of Communion are imposed, the Author saith, is in Three Cases condescended on by Durham, (viz. In his Book upon Scandal, Page 324;) The First Case is, *When a Person is put to condemn any Thing he thinketh Lawful, either in his former Practice, or that of others; or if required to condemn any Point of Doctrine he thinks to be Truth.* E. G. *If the Church should now require of her Members, this Condition of Communion with her, that they should expressly condemn our Covenants, or the Contending of the Godly in this Land against Prelacy and Erastianism, or any Point of Truth held by them, this would warrand Separation.*

Here, first, I remark the Author has not faithfully repeated Mr. Durham's Words; for Mr. Durham condescends, *That, if a Man be required to condemn any Point of Truth, tho' never so small or extrinsick, if the Man think it a Point of Truth.* But the Author loves not to condescend so low; because afterward he would not have any to contend about small Points; nay, nor any Points at all, but Fundamentals, which in his Sense are not many indeed.

2dly. He gives a false Interpretation of Mr. Durham's Words; for Mr. Durham doth not make the Condition of Communion required to be expressly condemning the Practice of our selves or others, or any Point of Truth tho' never so small; but only condemning indefinitely, as plainly appears by his Words: And so Mr. Durham's Word will import condemning, if it be either by express Words, or by Practice, as his Words will undenyably bear.

3dly. I find by Scripture Authority, and Judgment of Orthodox Divines, That Men are truly said to condemn a Thing, when they do so by their Practice, tho' they do it not in express Words, as is clear from Rom. 2. 1, 2. and so it is interpreted by Calvin, Bucer, Pomeranus, Bulinger and Chaldee Paraphrast; and so is Matth. 12. 41. 42. interpreted by Calvin, Bulinger and others; and so doth Ravanel, in his Bibliotheca Sacra, Pag. 332. interpret Isa. 54. 17. and famous Mr. Baillie in his Diatriba 1. Pag. 104. interprets Rom. 2. 1. to be condemning by Practice; nor can the Text be truly interpreted otherwise. And Mr. Baillie in the Place above cited, saith, *A Man condemns himself tho' not expressly, but by affording Arguments, upon which another Man justly condemns him; as in Luke 19. 21.* Thus he.

4thly. Seeing it is plain by what hath been said above, That tho' the present
National

National Church of *Scotland* doth not require her Members in exprefs Words to condemn our Covenants, and the Contendings of the Godly in this Land against PRELACY and ERASTIANISM, of any Point of Truth held by them in bearing the Testimony and Sealing of our Covenanted Reformation with their Blood. Yet it is clearly Evident, That the Church may and doth require, not only all her Members that join in Communion with her, but also all Presbyterians within her Bounds, even those who protest against, and withdraw from Communion with her; I say, the present National Church requires all these by Practice to condemn the Solemn League; and the Acts of the General Assemblies, Anno 1648 and 1649, by which Acts the General Assembly did prove by the Word of GOD, That the Association with Malignant Prelatists, in the unlawful Engagement, was a Breach of all and every one of the Articles of our Solemn League; and therefore expressly appointed, That all Persons who had gone into that Engagement, and obstinately refused to give publick Satisfaction, should be peremptorily Excommunicat. But the present National Church, hath made an Act requiring all her Members, and all Presbyterians within her Bounds, to join in Communion with Jurant Ministers; yea, that all Persons fit for the Lord's Supper, should join with Jurants in that Ordinance, without looking upon the Swearing that Oath of Abjuration, to be any just Cause to hinder Joining with Jurants in that Sacrament.

Now sence I have clearly proven, That by the Incorporating UNION with *England*, the Solemn League is overthrown; and by the Oath of Abjuration, the Jurants have solemnly Ratify'd that UNION, and sworn to maintain *English* *Erastian* SUPREMACY, PRELACY, and *English-papist* CEREMONIES; the Jurants are thereby Guilty of far greater Defection, and more gross Scandal, than the Engagers were chargeable with; and therefore by the Acts of Assemblies 1648 and 1649, these Jurants cannot be joined with in Communion, untill they give publick Satisfaction for that gross Scandal. But in Contradiction to the Acts of the Assembly 1648 and 1649, the present Church hath made Acts, declaring the Swearing that Oath to be no just Ground of Separation from Jurants in the Sacrament of the Lord's Supper, and by undeniable evident necessary Consequence, Declared the Jurants to be free of publick Scandal in swearing that Oath; and commanded all her Members to join in that Sacrament with Jurants; and so Practically to condemn the Acts of Assemblies 1648 and 1649, which were founded on the Word of GOD; whereby these Assemblies debarred all Engagers from Communion, who obstinately refused to give publick Satisfaction, as Jurants do most obstinately refuse to give Satisfaction for their swearing that Oath.

And thus I have clearly proven, That the present National Church of *Scotland* hath required, and doth continue to require, by their standing Acts, a sinful Term of Communion, in Requiring her Members practically to condemn the Solemn League, and Acts of Assemblies in purest Times, founded

Page 9, the Author gives a Third Instance, or Third Kind of Sinful Terms of Communion, which is this, viz.

When a Person is required to approve the Deed or Practice of some other, which he accounteth Sinful; or to affirm that as a Truth, which he thinketh an Error. E. G. If we (says he) required any to approve of the Oath of Abjuration, and Ministers taking of it, this would warrand Separation also.

Seing this Ground of Separation is extracted out of Mr. Durham's Book on Scandal, Part. 4. Chap. 7. Pag. 324. certainly Mr. Durham best knew what Sense he intended that his Words should bear; And I find that he plainly declares; That in his Sense, a Man is said to approve the Deeds and Sayings of other Men by Practice. For this see Durham on the Second Command, Page 105. *When Grace is denyed, then followeth the Temptations of Parents Practice, the Devil Stirring up to the like Sin. - - - So that it cometh to pass, in GOD's Justice, that they are given up to vent their Natural Corruption in these Ways; and so come, as it is Psal. 49. 13. to approve their Parents Saying.* Thus it is plain, Mr. Durham holds, That a Man may approve of other Men's Sins by Practice. But the Jurant will object, That Mr. Durham only holds, that a Man approves of other Men's Sin by Practice, when the Man doth the same Kind of Wickedness. To that I answer with Mr. Gillespie, in Aaron's Rod, Book 1. Chap. 2. Page 106. *All that consent to admit any Scandalous Sinner to the Lord's Table, make themselves Partakers of that Scandalous Sinner's evil Deeds.* From which it is plain, That when the Church requires these who are on solid Grounds of Scripture and Laws of the Land, perswaded the Oath obliges Jurants to maintain *Erastianism*, PRELACY, and *Englisch-popish* CEREMONIES, contrary to the Word of GOD and our Covenants; I say, when the Church requires Adherents to our Covenanted Reformation, thus perswaded in their own Minds of Jurants Sin and Scandal, yet notwithstanding to join with Jurants in the Lord's Supper, it is a Requiring Men practically to approve of Jurants swearing the Oath, to be free of publick Scandal, by Joining with them in that Sacrament; and so to make themselves Partakers of Jurants evil Deed in swearing that black Oath, (which is contrary to the Word of GOD and our Covenants) (which these Persons Judge to be sinful, and to approve for Truth which they judge an Error.

And thus it is plain, the Church requires a sinful Term of Communion, and that is just Ground of Separation.

Page 9, The Author gives a Fourth Kind of sinful Terms of Communion, viz. *When some Engagement is required for the Time to come, which doth restrain from any Duty called for, or that may be called for. E. G. If People should be required to engage never to separate from the Church of Scotland, be the Corruptions never so great, or to bear any Testimony against Ministers, whatsoever they do.*

Thus all Men of Sense see, That the Jurant grossly perverts Mr. Durham's Words,

CHAP. VI: Ministers of the present Church of SCOTLAND. 113

Words, by giving such an Explication: For Mr. *Durham* on Scandal, Page 324, saith, *When some Engagement is required for the Future, which doth restrain from any Duty, that is called for, or may be called for.* Now I am sure, that it's plain to all Men of common Sense, that Mr. *Durham's* Words undenyably bear this Sense, *Viz.* That when any Engagement is required, which doth Restrain from any Duty, tho' never so small, *seeing God's Word plainly commands us to perform it as a Duty: Then if a Church require an Engagement that restrains us from Obeying GOD's Command, in Performing that Duty in it's Season, whether it be to be done now or afterward, that is sufficient Ground of Separation from that Church; because we are obliged to obey God rather than Men.* And when Men oblige us to Sin against GOD, it is just Cause of Separation from Communion with them.

But the Author would have Men to believe, That unless the Church require such an Engagement as would restrain not from the smallest, but from the greatest; nor from one, but from all Dutys; which is clearly held forth in his Words, in saying, *Be the Corruptions never so great:* for that Includes all the Damnable Heresies in the World: Let Ministers do whatever they will, I say, unless a Church require such an Engagement as this, held forth by his Explication, it will not amount to a sinful Term of Communion in his Sense; But that is plainly absurd, as evidently appears from what is said above.

2dly. It's abundantly evident, by what I have advanced in the Fourth Chapter, That this National Church of *Scotland*, requires all Presbyterians in *Scotland*, to Judge the Swearing the Oath of Abjuration to be free of any SCANDAL; and thereby the Church requires all these Presbyterians above said, to be engaged never to seek Redress of that heavy Grievance, and Satisfaction for that gross SCANDAL of Ministers swearing to maintain ERASTIANISM & PRELACY: For by Obedience to that Command of the Church, Men would bind up their own Hands; they having declared before GOD and the World, they Judge Swearing that Oath free of SCANDAL, and thereupon taken the Sacrament, they do thereby engage themselves never more to Reckon it a Scandal, or seek publick Satisfaction; and so the Church requires a sinful Term of Communion, which is just Ground of Separation.

C H A P. VI.

Containing Remarks on the 4th, 5th, and 6th CONCESSIONS, or Just Grounds of Separation, granted by Jurant and Nonjurant Ministers of the National Church.

PAG. 9th, the Author grants the 4th Just Ground of Separation. His Words are these, *USURPATION OR INTRUSION INTO THE MINISTRY*, I (says he) reckon a sufficient Ground of Separation. There is (says he) a threefold Intrusion into the Ministry. 1st. An Intruding into it, without either a Call from the People, or Ordination by Ministers.

On this I remark, That in the Case of ordinary Ministers, and in a settled State

114 *Remarks on the Concessions of Jurant and Nonjurant* CHAP. VI.
State of the Church, what the Author says, is true ; But speaking in general, without Restriction, as the Author expresseth it, his Assertion is false : For as the Learned *Turretin, Theolog. Elenct. Part. 3. Page 242.* very well observes, the Prophets and Apostles were invested with the sacred Office of the Ministry immediately by GOD, without the Order used by Men in Calling and Ordaining ordinary Ministers.

But the Author describes a second Kind of Intrusion into the Ministry, *viz. An Intruding into it, meerly upon the Call of a People, without Ordination or potestative Mission ; both these (says he) Usurp the Office, and are by all acknowledged to be sufficient Grounds of Separation from them.*

On this I remark, 1st. If the Author had said, That ordinary Ministers, and in a settled State of the Church, when faithful honest Ministers are to be had, to Ordain or give the Potestative Mission, if any take upon them the Office of the Ministry, without Ordination by Ministers, upon the meer Call of a People, it is Intrusion into the Ministry, and just Ground of Separation: Had he said so, he had said true ; but to assert it in general, of all Ministers, as he doth, it is false : For extraordinary Ministers needed no Potestative Mission or Ordination from Ministers, as was made evident above. 2^{dly}. *Turretin. Theolog. Elenct. Part. 3. Pag. 245, 246, 247.* doth at large demonstrat, That in a Case when the Church is not constitute ; or 2^{dly}. Tho' she be constitute, if she be so universally Corrupted, that instead of Truth, the Ministry teach Falshood and Error, so that there cannot be Communion kept with her, and when no faithful honest Ministers can be had to ordain Ministers ; or 3^{dly}. When a Christian capable to teach, is by Storm at Sea, cast into some remote Island among Heathens, and the Ship broken, so that there is a necessity for his staying there ; in any of these Three Cases, I say, Mr. *Turretine*, in the Place above cited, proves, it is lawful for People to call one to be Minister, and for him to officiat in the Office of the Ministry, without Ordination by Ministers.

In the Place above cited, he gives these Reasons, *viz.* First, because *Levit. 19. 17.* we are commanded not to suffer sin to ly upon our Brother : And in *Heb. 3: 13.* We are commanded to exhort one another. By which Scripture Precepts, every Christian is obliged to the utmost of his Power to endeavour the Salvation of his own and his Neighbour's Soul, in bearing Testimony against Error, and in advancing the Edification of our selves and others ; For which Reason, in the cases of Necessity above said, it is as Lawful for People to call a private Man who is capable to Officiat in the Ministry, as it is Lawful for Domestick Servants to take the Keys from a Porter, that is fallen a Swoon in a Fitt of the Apoplexy, and to shut the Doors and keep out Thieves and Robbers. And as it is Lawful for Domestick Servants to take the Keys from Stewards that will not give Bread to the Children, and give the Keys to one that will give the Children their Meat, and wholesome Food in Season, that so they may not starve. And as it is Lawful for Citizens to take the Keys from the

the Porter of a City; when they see the Enemy coming, and the Porter treacherously keeping the Gates open to receive the Enemy: In which case any Citizen perceiving the Danger of the Enemies entering the City and the Porters Treachery, may take the Keys, shut the Gates, and commit the Keys to one that will be a Faithful Porter. And in Page 251, he gives another Reason, *Viz.* Because CHRIST hath committed the Keys to the Church; and tho' the Right of Exercising the Keys belong to the Rulers, *viz.* Ministers and Elders, as the Representatives of the Church; yet so as the Right of the Keys belongs Radically to the whole Body of the Church as her Property, *Matth.* 16. 19. and 18. 17. And the same is asserted and proven by the same Scriptures, by Mr. Gillespie in his Dispute against *English CEREMONIES*, in speaking on the Head of Calling and Ordaining Ministers: Whence he Concludes, in such a case of Necessity as above said, the People have Power to Invest a Man with the Office of the Ministry, without any Ordination by Ministers.

In Page 256, 257, above cited, Mr. Turretin proves this also by Practice of the Apostolick Church, as in *Acts* 8. 4. *They that were scattered abroad went every where Preaching the Word:* And by comparing this with the first Verse of the same Chapter, it plainly appears, the whole Multitude of the Disciples were scattered; And its no way probable they were all ordained Ministers. And in *Acts* 11. 20, 21. the *Cyprians* and *Cyrenians* Preached the Gospel. And in *Acts* 18. 25, 26. *Apollos*, who was Taught by *Aquila* and *Priscilla*, and Preached the Gospel without Ordination by Ministers. These are the Instances given by Turretin. and *Sozomen Lib. 1. cap. 15.* informs us, that *Ædesius* and *Fruementius*, Two Young Men that were cast in amongst the *Indians*, did, without Ordination by Ministers preach the Gospel, whereby, through Grace assisting, a King and Queen and a whole Kingdom of the *Indians* were Converted to the Christian Faith. And *Ruffinus, Lib. 10: Cap. 11.* doth Attest the Truth of the same. And *Theodoretus, Li. 4: Cap. 14.* tells us, that the *Samosatenses* being Deserted by their Ministers under Persecution, the Christian People did Constitute some of their Number to perform the Office of the Ministry.

And *Henricus Altingius Problem: Theolog: Part 2: Page 326.* holds the same to be practicable in such Necessity as Mr. Turretin hath supposed: But it seems the Jurant Author is ill acquaint with the Judgment of Orthodox Divines on this Head, tho' he speaks in Name of *Jurants* and *Nonjurants* of the National Church.

But after all, I freely grant, that as there is not such a Necessity at this Day, to there hath not been such a Necessity in *Scotland* since Reformation from Popery, as could Warrant People's Investing a Man with the Office of the Ministry without Ordination by Ministers, because in Time of Prelacy Ministers got Ordination in *Holland*, and now there are Ministers, fit to do it in *Scotland*.

Page 9. The Third kind of Intrusion, says the Author; is when a Person has Ordination, but takes the Charge of a particular Flock wholly without their Consent, and

116 *Remarks on the Concessions of the Jurant and Nonjurant* CHAP. VI.
against their Will; entering it may be (says he) merely by the Presentation of a Patron and Collation of a Bishop. This was our case, says he, in the late Prelacy, and was a sufficient Ground of Separation: When a People have their own faithful Ministers violently and for their faithfulness thrust out, and others Intruded in their Place; In this case there is Just Ground, yea its Positive Duty to adhere to our Faithful Ministers who suffer for Righteousness, and desert these Intruders.

On this Intrusion, thus described by the Author, I Remark first, That he is very lax and unsound, in describing a Minister's Intrusion into a particular Charge to be such, as is wholly without the Consent of the Flock, and against their Will. What? will not the half of the Flock, nor two Parts of Three, nor Three Parts of Four, of the Number of the Flock, Protesting against such a Man's being admitted to be their Minister, make it evident, that his being admitted, contrary to that Protestation, is Intrusion? Answer. Not at all, according to *Jurants* Judgment; Published by their Spokes-Man, the Learned Author. Yea, tho' there were but one or two of the Flock that Consented, it would not be wholly without the Consent of the Flock; And therefore it would not be Intrusion, according to his Description: And I am sure if he can prove that from Scripture, his Bible has something that my Bible wants; nor is it in the Original, that is the Standard.

2dly. Seing he says, *This Intrusion is wholly without the Consent of the Flock and against their Will, entering it may be, MEERLY by the Presentation of a Patron, and Collation of a Bishop.* And so, according to him, if it be not merely by the Presentation of a Patron; that is, only by the Patron's Presentation, without the Concurrence of any of the Flock; for so the word MEERLY is understood. And then if one or two of the Flock consent with the Patron, there is no Intrusion; And if that make a Lawful Call, I am sure Curats may get Lawful Calls in Hundreds of Parishes in Scotland. But then, for fear the Author should offend Patrons, or Condemn the present Practice of the National Church of Scotland her allowing of, and going into Patronage, which is a Part of Romish Corruption that was purged out of Scotland, and all Ranks of Persons, by Covenant sworn to keep it out. I say, lest the Author should offend Patrons, or Condemn the National Church for trampling upon our Covenants, in going into Patronage, which is a Part of Popish Corruption Abjured by our Covenants: For fear of shaming the Church, he takes in the Collation of a Bishop along with the Presentation of a Patron, to make up a Description of Intrusion into a Congregation. And so he by that little false Quirk, would perswade People, that a Patron's Presentation is a very harmless Thing, if it want that black Companion of the Collation of a Bishop; As if Patronage were consistent with the Word of GOD, and Presbyterian Government, or at most, were but some Venial Corruption, which Presbyterian Ordination, or Admission, wipeth off.

3dly. Patronage is Tyranny in Government, which I shall prove: And for proving it, I offer these Arguments, *Viz.*

First,

First, As the Learned Mr. Calderwood in *altare Damascenum* Page 8. saith, Patronage deprives People of their Christian Liberty in choosing their own Ministers, and so it is contrary to the Word of GOD: Acts 1. 23. and 6. 5. and 14. 23. And Turretin Theolog. Elenct: Part 4: de necess: Secess: Nost: ab Eccle: Rom: Page 110: 111. Saith, That Tyranny in Government consists in bringing us into Bondage to all, or something from which Christ hath made us free; And commanding our Consciences by a Law to obey that Power which deprives either of the whole, or at least of some part of our Christian Liberty. And its plain, that Patronage deprives People of some Part of their Christian Liberty, viz: of choosing their own Ministers according to Christ's Rule; and therefore Patronage is Tyranny in Government.

2dly. I shall adduce the Testimony of some Churches; And first I find in Calderwood's *History* Page 114. It is Recorded, that the Church of Scotland Anno 1581, by their Act and Declaration, Published their Judgment, saying, Patronage is a Popish Order, inconsistent with that Order that GOD's Word craves.

And 2dly. Patronage is contrary to the Canons of the Primitive Church, as plainly appears by Cyprian's *Epistles*, Lib: 1: Epist: 4: 89. And its also evident by Nazian: *Oration: Post Reditum in urbem*. And by Athanasius his *Epist: to these that lead a solitary Life*. And Augustine in his Book concerning Baptism, written against the Donatists, Lib: 4: cap: 24: He calls, the depriving People of the Liberty of Electing their own Ministers, plain Tyranny, and proves there was no such thing in the Church as Patronage, for the first Three Hundred Years after Christ. And Eusebius saith the same, Lib: 3: cap: 28. Cassianus Lib: 3: cap: 3. *Decretalium*, and Justinianus Novel: 57: cap: ult: do prove, that there was no such thing in the Church, as a Power of Patronage, until the Canon of Pelagius, under Justinian in the fifth Hundred Years after Christ's Incarnation; But at the Time of making that Canon of Pelagius, as these Two last Authors above said, do say, Patronage was Constituted, as Heathen Noble Men, or Citizens who Instituted Publick Games and afforded the necessary Conveniences, such as Place, Stage, and the like, were to be Law-givers and Rulers of these Games: So likewise these that Builde, or bestowed Benefices on Churches did become, and were allowed by the Clergy to be Disposers of these Churches to such as they thought fit. Thus we see the Rule by which Patronage was Constituted, was not the Word of GOD, but Heathen Games.

And it is Demonstrated in the Book Intituled, *The Inquiry into the Constitution*, &c. of the Primitive Church, chap: 3: Page 63. And in *Append. Catalog: Testium Veritatis*; I say, in these Books it is clearly demonstrate that the Primitive Church never owned a Pastoral Relation that any Man had to a People if he was thrust upon them without their Consent; Or by any Power that was not properly Ecclesiastick according to CHRIST's Institution By all this it plainly appears, that the Primitive Church abhorred that Tyranny of Patronage that destroys Christian Liberty, of People's calling their own Ministers according to Christ's Appointment.

Beza in his little Book concerning the Notes of the true Church, he says; *Patronage is a Broth boyled in the Devil's Kitchen, and given to all Ranks of People that are to be made Mad.*

And for a further and plain Refutation of Patronage, as being contrary to the Word of GOD, and Judgment of sound Divines; And likewise for the demonstrating, that the proper Right of Election of Ministers, is established by the Gospel Rule, to belong to the Christian People that are the Flock: I shall add the Judgment of the Learned Mr. *George Gillespie*, Recorded in his *Miscellany Questions Chap: 2:* where he handles the Point of Election of Pastors with the Congregations consent; and proves, that the Election of Ministers belongs to the People: For confirming of which, he advances the Authority of Scripture and Judgment of many Learned Divines, and of the best Reformed Churches: A few of which I shall only Transcribe for Brevity's sake.

And first, he proves it from *Acts 6. 2, 3, 5, 6.* and *Chap. 14. 23.* And when they had Ordained them Elders in every Church, and had prayed with Fasting, they commended them to the Lord on whom they believed. That which in our Translation is they [Ordain'd,] in the Original it is *χειροτονήσαντες* In the Margine of our Bibles it is rendered [with lifting up of Hands had chosen them] the Word in the Original properly signifies Electing with common Consent, which Consent is signified by the Peoples Lifting up of their Hands; which is the true and genuine Meaning of the Word, as Mr. *Gillespie* makes appear in the Place above-cited, by the Judgment of the best Lexicographers, Criticks and Interpreters, viz. *Julius Pollux, Gualerus, Wolfseberus, Budaus, Stephanus, Justine Martyr, Cedrenus, Pilander, Scapula, Arias Montanus, Demosthenes, Cicero, Elias Cretenensis, Aeschines, Ducus,* the *Tigurine Version, Caluice, Bullinger, Beza* and *Erasmus*, who all Interpret it in the Sense foresaid.

2dly. Mr. *Gillespie* proves this Point from *Acts 1. 23* and *13. 3* and *15. 22.* *1 Cor. 16. 3:* and *2 Cor 8: 19: 1 Tim: 3. 7.*

3dly. He confirms this Truth by the Judgment of the greatest Protestant Divines, such as the *Magdeburgians, Zanchius, Bullinger, Cartwright, Junius* and others, against *Bellarmino*, such as *Gerard, Paræus, Broekman* and *Walaus*, and by some Popish Writers, such as *Salmero, Estius* and others.

4thly. By the express Judgment of the *Magdeburgians, Cent: 1: Lib: 2: Cap: 10:* Where they say, *Neque Apostoli, &c. i. e. Neither the Apostles, nor other Ministers of the Church, did take to themselves alone the Power of choosing and ordaining Presbyters and Deacons, but made use of the Vote and Consent of the whole Church, as is evident from Acts 1: 23; 6: 6; and 14: 23: 1 Cor: 13: 21, 22: Thus they.*

5thly. The Fourth Council of *Carthage, Cap: 22:* requireth to the Admission of every Clergy-man, *civium assensum, et testimonium et convenientiam, i. e. The Assent, Testimony and Agreement of the Citizens.*

6thly. The Council of *Nicee*, in their Epistle, to the Churches of *Alexandria* expressly Order, *That the People have their free-Power of Election of their own Ministers*

CHAP. VI. *Ministers of the present Church of SCOTLAND.* 119
sers, which accordingly we find generally observed in the Election of all their Pastors.

7thly: The Dutch Confession says, *We believe that the Ministers, Elders, and Deacons ought to be called to these their Functions, and that by the Lawful Election of the Church to be advanced into these Rooms.*

8thly: The Helvetian Confession of Faith tells us; *That the Right choosing of Ministers, is by the consent of the Church.*

9thly, The General Assembly of the Church of Scotland, held at Edinburgh May 15 86: Sess: 5: requireth the consent of the whole Parish to a Minister's Election. The Words are these, *Viz: Anent the Doubt moved, If it be lawful to any Town or City, where there is an University, and a Part of the Parish of the same Town to the Landward, without their consent and Votes, to elect a Minister to the whole Parish and University, pretending the Privilege of an old Use and Custom? The Kirk hath voted thereto in the Negative, that it is not lawful so to do.*

10thly, The Ecclesiastick Discipline of the Protestant Church of France, Cap: 1. saith, *The Silence of the People, none contradicting, shall be taken for an express Consent; but in case there arise any Contention, and he that is named should be liked by the Consistory or Presbytery, and disliked by the People, or by the most Part of them, his Election is then to be delayed, and Report of all to be made unto the Conference or Provincial Synod, to consider the Justification of him that is named, as well as his Rejection: And altho' he that is named should be Justified, yet is he not to be made or given as a Pastor to the People against their Will, nor to the Dislike, Displeasure or Discontent of the most of them.*

11thly. The Roman Canon Law, Decret. 1. Dist. 62. saith, *Electio Clericorum est petitio plebis*, that is, *The Election of the Clergy-men, is the Petition of the common People.*

12thly. Mr. Gillespie in the 24 Page of the same 2 Chap. saith, *As to the Power of decisive Votes and Suffrages in Elections, we give the Vote only to the Eldership or Church Representative, so that they carry along with them the Consent of the Major or Better Part of the Congregation.*

12thly. Bishop Bilson grants this to be the proper Way, in his Book *De Gubern. Ecclesi. Cap. 15. Pag. 417.* and so doth Dr. Field, that great Prelatist, in his Book of the Church, *Lib. 5. Cap. 54.*

14thly. This is Defended by Beza, Musculus, Zanchius, Luther, Osander, Struconius, Fazius, Morney, Baldwin, Smectymnus, Whittaker, Festus Huanius, Calvin, Zuinglius, and OEcolumpius, as Mr. Gillespie demonstrates.

But tho' many of the Ministers of this Church, will not stand to allow, That Patronage and Depriving the People of their Right of Vote, in the Choice of their Pastors, is contrary to the Word of GOD, the Confessions of our own and other Reformed Churches, and the Judgment of many Orthodox Divines, as hath been above Demonstrated; yet they think they can salve all sufficiently in the present Case, with this Pretence, That notwithstanding the Law Restoring the

Power

Power of Patron; yet the Presbyteries do allow the People of the Parish to give their Consent to the Patron's Presentation; and that they do not ordinarily ordain any to a Parish, without the Consent of the whole, or some considerable Number of that Parish.

But to show that this Pretence, however fair it appear, is altogether Insufficient, and a pitiful Shift, which no Way proves their Point, I shall give a clear Parallel Instance out of Mr. *Jameson* his *Cyprianus Iustinus*, Cap. 1. Page 10. following the Learned Dr. *Rule* in his *Cyprianick Bishop*, Sect. 6. Both these learned Divines do prove, That by the Book of Canons, the sole Power of Ordination belonged to *Scots* Bishops, altho' in the 7th Canon of the second Chapter, Presbyters have as much and more Power allowed them in Ordination, than the Patrons allow the People now in Electing and Presenting a Probationer to be ordained. That 7th Canon saith 'All Ordination shall be made by Imposition of Hands, and with solemn Prayers, openly in the Church, after Morning Service ended, and before Communion, in the Form and very Words prescribed in the Book of Ordination, and in Presence of Two or Three Presbyters of the Diocese, who shall lay on Hands together with the Arch-Bishop or Bishop. Concerning which Ordination, Mr. *Jameson*, in the Place above cited, saith, 'Where it is indisputably clear, That there was to be no Convening of a Presbytery for any Ordination, Presbyteries had nothing to do with that Work, it was only the Work of the Bishop alone, the Presence only of two or three Presbyters, as Witnesses of the Action, was to be required, who to add some Solemnity thereto, as *Downham* expresses it, should together with the Bishop impose Hands on him whom their Lord Prelate had added to their Number, and designed to make one of his Curates. From which parallel Instance, and the Judgment of these Learned Divines thereupon, it is evident, That the Assent the Presbytery allows the People to the Patron's Presentation is truly as good as none, and that notwithstanding thereof, the Patron hath the Sole and only Power of electing the Minister, as the Bishop had the sole Power of Ordination, notwithstanding the Consent of these two or three Presbyters therein. And whereas there was some Appearance of a Law in that Consent of the Presbyters, there is none, in that Shadow of Consent granted to the People in the Election of Ministers; but directly opposite to the Law which is owned and received by the Presbyteries and Patrons, as the Rule of their Proceedings in such Elections. For what Assent the People give, is only by the Patron's Permission, and contrary to the Law establishing Patronage. And hence it is plain, That all that the Patron and Presbytery do in seeking for the Consent of the People to the Patron's Choice of the Pastor, is only to involve them in an Approbation of the Power of Patrons, and their Right of Patronage, which is a manifest Violation of the Rules of Christ, and of our Solemn Covenants. O! how dreadfully sinful and scandalous is it, for Presbyteries professing to allow People their Christian Liberty, according to the Gospel, in calling their own Ministers, while

in the mean Time they are only deluding them into that Popish Corruption, of approving the Patron's Power of Presentation, which is contrary to the Word of GOD, and a perjurious Breach of our Covenants!

And here I shall conclude what I design on this Head, with two Citations, one out of the *Form of Electing Ministers*, ratified by an Act of the Secret Council Anno 1560. recorded in Mr. Knox his History of the Reformation of Religion in Scotland, Book 3. Pag. 292. viz. *The Question must be asked again of the Multitude, to wit, Require you any further of this your Overseer and Minister? If no Man answer, let the Minister proceed: And say, Will ye not acknowledge this your Brother, for the Minister of Christ Jesus, your Overseer and Pastor? Will ye not reverence the Word of GOD, that proceedeth from his Mouth? Will ye not receive of him the Sermon of Exhortation with Patience; not refusing the wholesome Medicine of your Souls, although it be bitter and unpleasing to the Flesh? Will ye not finally, maintain and comfort him in his Ministry and watching over you, against all such as wickedly would rebel against GOD, and his holy Ordinances.*

The People's Answer is to be this, viz. We will, as we will answer to the LORD Jesus, who hath commanded his Ministers to be had in Reverence, as his Ambassadors, and as Men that carefully watch for the Sa'vation of our Souls.

And Queen Mary at her Return from France in August 25. 1561. did approve the above said Order of the Policy of the Kirk, and by her Authority and Act of the Secret Council, published a Proclamation, in which it's said, *That none of them, viz. the Subjects, should take in Hand privately or openly, any Alteration in the State of Religion, or attempt any thing against the same, which her Majesty found publickly and universally standing at her Majesty's Arrival in this her Realm, under the Pain of Death.* But indeed she put an ill Sting in the Tail of that Proclamation, to wit, she proclaimed a Liberty to her Domesticks to use the Romish Mass. *But the Earl of Arran protested against the Use of the Mass: See Mr. Knox his History, Book 4. pag. 311, 312.*

The other Citation is an express Article of the Book of Discipline, recorded in Mr. Calderwood's History, pag: 114. which Discipline was sworn to, by the National Covenant, which binds all Generations of this Nation to maintain the same. The Words I cite, are in the 12 Chap. of the Book of Discipline, where speaking of Patronage, 'tis said, *And because this Order, which GOD's Word craves, cannot stand with Patronage, and Presentation to Benefices, used in the Pope's Kirk: And therefore whosoever will imbrace GOD's Word, and desire the Kingdom of his Son Christ Jesus to be advanced, they will also imbrace that Policy and Order; which the Word of GOD and upright Estate of his Kirk crave, otherwise it is in vain that they have professed the same.*

There is only one Objection, which seems to have any Force for allowing, or at least tolerating Patronage; and it is this, viz. The Church of Scotland did tolerate Patronage, notwithstanding of that Book of Discipline, for many Years; and therefore so may we.

I answer 1st. *A Praxi ad Jus non valet Consequentia*. i. e. The meer Practice of a Thing in a Church doth not prove the Lawfulness of it: Else Idolatry practised in *Israel* was lawful.

2^{dly}. It is the Word of GOD, and Statutes of the Church agreeable to holy Scripture, that's the Rule, and not the Practice of many in the Church. Else POPERY and PRELACY should be lawful, because they are, and have been practised by the most Part of People, of Christian Nations; and have been so in *Scotland*.

Mr. KNOX, in the 4th Book of his History, makes it very evident, That the great Reason why Patronage got footing in *Scotland* after the Reformation, was, Because the Queen being Popish, and an Enemy to Reformation, and many Lords, and Gentlemen her Favourites being covetous, she designing to oppress and ruine the Reformation, bestowed two Parts of Ministers Stipend on Noblemen and Gentlemen, and allowed Ministers but the third Part; and that was so ill paid, that Ministers for the most Part were forced to live on the Benevolence of the People: And many Ministers in that Extremity, sinfully yielded to the Power of Patronage for the sake of a Livelihood, and thus the most Part of Ministers *Issachar*-like couched under the Popish Yoke of Patronage, contrary to the Word of GOD, and Discipline of the Church of *Scotland*. But the most faithful Ministers being oppressed by the Court on the one Hand, and a Multitude of declining Brethren on the other Hand, still cried out and complained of that intolerable Corruption.

SECT. II. *Containing Remarks on the Fifth CONCESSION of Jurants and Non-jurants.*

Pag. 10. The Author lays down the fifth Just Ground of Separation, viz. *Intolerable Persecution*, says he, is reckoned a just Ground of Separation: Our Blessed LORD bids us, when thrust out of one City flee to another: And under this Head, says he, I reckon unjust and sinful Excommunication, Joh: 9. 34. and 16. 2. But this coinciding some way with the fourth, I shall not enlarge upon it, saith the Author.

As the first Part of this Ground of Separation gives a very dark and unsound Description of Persecution, its being a Cause of Separation; so likewise our Saviour's Words are not applicable to the Purpose in Hand, as the Case is proposed and stated by the Jurant in Name of the Church.

First his Description of Persecution is dark, because he doth not determine what he means by intolerable Persecution, nor who is the Party persecuting; if by *intolerable Persecution* he means, the hindring Men by Tyranny from performing publick Exercises of their Profession of Christian Religion, seeing Hereticks profess themselves to be Christians; then Papists and other Hereticks may say, according to the Author's Argument, when Heathens persecute them, they have just Ground of Separation from Communion with these Heathen Persecutors, that never

ver were, nor would be in Communion with these Hereticks: And likewise when Christians maintaining true Religion according to the Word of GOD, are persecuted by Heathens, or Papists or other Hereticks, these true Christians (according to the Author's Argument) may say, they have just Ground of Separation from Communion with these Heathens and Hereticks; because of bloody Persecution, tho' these true Christians never were, nor ought to have been in Communion of Worship and Ordinances of Religion, with Heathens and Hereticks.

2dly. His Description of Persecution is unsound; because it puts no Distinction between the flying of the true Pastor, and the Flight of the Hiredling, mentioned *Joh: 10. 13.* as it is also unsound by making intolerable Persecution to be a just Ground of true Christians separating from Communion with Heathens, and Hereticks as was said above: For he plainly goes upon a false Supposition, viz. that true Christians may be in Church Communion with Heathens and Hereticks.

3dly. The true and proper Sense of the Text, *Matth: 10. 23.* is this, viz.: Our Saviour commanded his Apostles to be diligent and undauntedly courageous in preaching the Gospel, and said, 'Tho' ye will meet with many Persecutors, that will not receive the Gospel, but persecute you for preaching it in their Cities; yet ye must be like valiant Souldiers, who when they are beaten off the Field in one Battel, do not lay by their Arms, but prepare for carrying on the War, by giving Battel again and again in other Places, to regain what they lost, i. e. as much as they lost where they were beaten: And for your Encouragement, says Christ, you shall not have thus gone through all the Cities of *Israel*, till I be come in my Kingdom, i. e. till I have displayed my Kingly Power after my Resurrection, in spreading the Gospel through the Nations by the Apostles; and so appear in making my Gospel Kingdom flourish in the Nations of *Jews* and *Gentiles*, by Grace accompanying the Apostles Ministry. Thus *Calvin*, *Melancthon*, *Musculus* and *Bucer* explain the Text.

And by what is said above it is plain, That the Persecutors, whom our Saviour speaks of here, were these wicked *Jews*, who denied Jesus of *Nazareth* to be the *Messiah*, and persecuted the Apostles, and utterly denied to receive the Gospel, and to joyn in Communion with the Apostles: And so the Apostles could no more be said to separate from Communion with these Persecutors, on Account of that Persecution, than they could be said to separate from Communion with Heathens (to whom they were also sent) when these Heathens rejected Christ and the Gospel, and Communion with the Apostles: And so the Party persecuting were such as utterly denied to joyn in Communion of Gospel Ordinances with the Apostles; and therefore the Apostles as Gospel Ministers could no more separate from Communion with these in Gospel Ordinances, than they could separate from Heathens that never were in Communion with them in Gospel Ordinances at all, as was said.

But the Separation that the Jurants speak of, and are disputing about, is a Separation from a Church, with whom People have been joyned in Communion in Gospel Ordinances, but upon Account of that Church her Defections from the Truth and Purity she had, these People now do separate from Communion with her. And so our Saviour's Words, *Matth. 10. 23.* are not applicable to the present Case, as stated by the Author in Name of the Church, as clearly appears from his *1st, 2d, and 4th. Propositions, Pag: 6, 7, 8.*

4thly. Seing the Author's Description of Flight on Account of Persecution confounds the Flight of the true Pastor, with the Flight of the Hireling, without any Distinction to know the one from the other, under a Stroak of Persecution; Therefore for showing how to know the one from the other, I shall give the Judgment of some great Divines on *Joh. 10. 12, 13.* I find that on the Place *Calvin, Musculus, Bucer and Brentius* following the *Chaldee Paraphrast, and Augustin,* writing to *Honoratus,* these Divines hold it lawful for a true Pastor to flee the Stroak of Persecution; when his Flight hath these Conditions in it to render it lawful: *viz. 1st.* When by his Flight he leaves not the Church destitute of true Pastors to teach the People. *2dly.* When the Rage of the Enemy is so bent against that Minister in particular, that his flying would settle the Rage of Persecution from destroying the Church. *3dly.* That when he is fled, he must not lay down his Ministry for Fear of Men, but preach in other Places for advancing the Gospel Kingdom of Christ according to our LORD's Command, *Matth. 10. 23.*

But on the other Hand, a Minister's Flight is unlawful, *1st.* When the Persecution is universal upon the whole Church, both Ministers and People. *2dly.* When there is evident Just Ground to judge, that the Minister designed his own personal Preservation, more than the Preservation of the Church from the Rage of destroying Persecution. *3dly.* When he leaves the Flock destitute of faithful Ministers to instruct them. *4thly.* When after he is fled, he layeth down his Ministry for Fear of Men, and so endeavours not to advance Christ's Kingdom. In the last four Respects (which in my humble Opinion must be taken together and not separately) when a Minister fleeth the Persecution, he acts the Part of an Hireling, and is not to be esteemed a true Pastor of Christ's Flock: As *Ravanel* in his *Bibliotheca Sacra, Part. 2. Pag. 58.* saith, *An Hireling is one who, tho' he teach not false Doctrine, yet his Design in performing the Office of the Ministry is not the Glory of GOD, and Salvation of the Flock; but his own Gain and Advantage, Philip. 2. 21.* For as the *Chaldee Paraphrast* saith on *Joh. 10. 13.* The Hirelings say in their Heart, *The Flock is Christ's, let him see to it, if the Flock perish it perisheth to Christ; our Design was our own Advantage, and therefore we will not loss our selves, and our Riches in fighting against the Wolves destroying another Man's Flock.*

But for the more full Satisfaction of these that desire to know what is Duty for true Pastors, in Point of Flight under Persecution, I shall give the Judgment of the learned *Henricus Alting* in his *Problemata. Theolog. Part. 2. Pag. 380. 381.* following *Polycarp,* and *Justin Martyr,* according to *Eusebius* his Testimony, and Cy-

prian in his 9th Epistle to the Presbyters of *Carthage*, and *Athanasius* in his Apology, and *Chrysostom*, who fled from *Constantinople*, the Place of his Charge, under a violent Persecution, and *Augustin* in his 180 Epistle to *Honoratus*; following these Divines, Mr. *Alting* in the Place above cited, holds this positive Law, viz. 'That it is not permitted for Gospel Pastors to flee. 1st. Because Christ's saying to the Hirelings, is opposite to Ministers Flight, *Joh: 10. 12, 13.* 2dly. Because Gospel Ministers are bound to certain Churches, *Acts 20. 28. 1 Pet: 2. 3dly.* Because then there is greatest Necessity of them, on Account of Doctrine, Counsel and Example. 4thly. Because they are obliged to give Account of the Souls of their Flocks, *Ezek. 3. 18. and 33. 7. 8. Heb. 13. 17.*

'But then there are certain cases in which that Positive Law above said doth not oblige, in which cases it is Lawful for true Gospel Pastors to flee: As first, when the Persecution is Personal, being raised and levelled against this or the other Minister in particular; And so *Uriah* fled to *Egypt*, that he might shun the furious Persecution of King *Jehojakim*, *Jer: 26. 21.* and the Apostle *Paul* fled from *Damascus*, *Acts 9. 25.* *Athanasius* fled from *Alexandria*, *Socrati lib: 3: cap: 6.* *Chrysostom* fled from *Constantinople*, *Sozomi: Lib: 8: cap: 27.* Which they did, in consistencie both with the safety of the Churches, and their own Ministry.

2dly. 'Flight is Lawful when there are many, or at least some more Ministers in that Church, so that all the Ministers be not indangered, lest the Church should be at once made Destitute of all her Ministers: Some may withdraw by Consent of the Church, to reserve themselves for future Necessity of the Church: But it must be permitted by the Judgment of the Church or Presbytery, who shall be sent away; lest one should be forced to stay unwillingly, or another presuming too much upon his own Abilities should choose to stay; the Matter must be Determined by Lot, with Solemn Calling upon the Name of GOD; as was done *Acts Chapter 1st.* The Reason is, because this preserves the Ministry of the Church in the mean Time, and provides for her, for Time to come. For this Reason the Prophets were hid by *Obadiah*, *1 Kings 18;* and *Paul* was sent out of *Damascus*, while *Ananias* and others remained *Acts 9.* *Paul* and *Barnabas* were separated for the work of the Ministry *Acts 13: 2.* and therefore why might they not be sent away for a Time for Preservation's sake? The History of the *Waldenses* tells us, they sent away all their Ministers for a Time, lest they should have lost them, and contented themselves with Elders and Deacons, Anno 1561. And that they might Mitigate the fierceness of their Persecutors Rage.

3dly. 'It is Lawful for true Gospel Ministers to flee, if the whole Church Remove out of the Place of Persecution; or if the Church be all Dissipated, and totally Dispersed: In that case its Lawful for the true Pastor to remove with the People, as the Prophets removed with the People to *Babylon*: And *Simeon* the Apostle, the Son of *Cleophas*, fled with the Christians out of *Jerusalem*, in
Time

Time of the Siege before the last Destruction of that City, being warned by the Spirit of GOD, that the LORD in his Righteous Judgment would make that City a Desolation for their many and great Backslidings, and Heinous Provocations; the Apostle being thus warned by the Spirit of GOD, he fled out of *Jerusalem to Pella*, and took the Christians with him, as *Eusebius* Testifieth. And *John a Lasco* fled with the Congregations of Strangers, out of *England*, in the Time of the Persecution of *Queen Mary*. And when the Church is Dissipated, the Pastor ceaseth to be Minister of that Church, and is become a private Man. And then it is Lawful for him, as well as other private Men to flee. Many Examples of this are extant in the Ancient Histories, when the Barbarous Nations poured themselves into *Italy*, and *Africa*, and Totally overturned and Dispersed the Churches; And the like was manifest in the *Palatinate* under the the *Papish* Persecution. All these Great Divines above said hold the flight of a true Gospel Pastor Lawful only in these cases above said.

But seeing the *Marcionites* condemned the flight of Gospel Pastors altogether, in any case, under Persecution, as *Clemens Alexandrinus*, *Lib: 4. Stromat:* tells us. And it was also held to be altogether Unlawful in any circumstance whatsoever by the *Montanists*, with whom *Tertullian* Joyned in this, as appears from his Book Intituled, *Lib: de Fuga, cap. 12. 13.*

These who condemn the flight of Gospel Pastors as Unlawful in any case, do advance six Arguments for their Opinion which are these, *viz.*

1. That Command concerning flight given in *Matth: 10: 23:* was Temporary and Personal, and therefore is not to be made an Example to be Imitated. It is Tempory (say they) because it was Abrogated no less than that Command, *viz. Ye shall not go in the way of the Gentiles*, which was Abrogated *Matth: 28: 19:*
20. Hence the Apostles gave no command concerning flight. It was also Personal, because it was only given to the Apostles.

These Divines above said who hold flight Lawful only in the cases aforesaid, do answer this Objection thus, *Viz:* They deny that it was a Temporary Command; but hold it to be a perpetual Command; because it is no where Abrogated as these Commands of going in the way of the Gentiles, and entering into the Cities of the *Samaritans* were, *Matth: 28.* and *Mark 16.* Or if it was Abrogated because it was Joyned with these Commands; Then the rest of the Things which preceed, and follow in the Contexts were also Abrogated, which the Adversaries will not, nor dare Profess: And the Observation of this Command after Christ's Ascension, and that among the Gentiles, shows its perpetual Vigor and standing: Nor does it hinder the standing of that Command, that the Apostles commanded nothing concerning flight under Persecution, because that was not necessary, Christ having commanded it before: And the Apostles were content with the general Command. And, it is false to Assert that that Command was given only to the Apostles; because our Saviour gave it as a common Command to others as well as to the Apostles *Matth: 24: 16, 17.*

And

And accordingly the Disciples fled when the Apostles stayed still, as appears from *Acts* 8: 1.

The 2^d Objection is this; *Viz.* These that are not to be feared, we ought not to flee from them, but we ought not to fear Persecutors that can only kill the Body, *Matth*: 10: 20: And therefore we ought not to flee from them.

Answer, The meaning of that Text is, That we ought not to fear Persecutors so, as for fear of Death, or for preserving Life, we should be induced to deny CHRIST, as the Circumstances of the Text clearly teach: But it doth not simply and absolutely forbid us to fear them in any Sense at all: For our Lord in the same Chapter commands to flee Persecutions.

3^d Objection, That is Unlawful which is joyned with the Denial of the Name of CHRIST; but flying under Persecutions is joyned with the Denial of the Name of CHRIST: For Men flee because they will not confess him with the Danger of their Life, *Matth*: 10: 23.

Answer, That Argument concludes only against such particular Persons who are Guilty of Unlawful flight; but not Universally against all, for our Saviour fled from open Violence when He knew his Hour was not come. *Matth*: 12: 15: *John* 7: 8: and 10: 39, 40. 2^{dly}. Many flee under Persecutions, lest through Infirmary they should deny Christ. 3^{dly}. Flying is one of the Kinds of Confession of Christ, when Men forsake their Houses, Kindred, and Countrey for the sake of Christ, *Matth*: 19: 28, 29.

4th Objection, Christians ought not to flee that which is good; but Persecution is Good for the Church, both in Regard of the efficient Cause, *viz.* GOD who sends it on the Church: And it's also good in regard of it's End, *viz.* For Trying and Humbling the Church; and therefore Christians ought not to flee from any Persecution at all.

Answer. It's only Good accidentally, but not *per se*, *i. e.* Simply of it self; And Wars, Famine, and Pestilence, are sent by GOD, and are prepared for Advantage to Believers, *Rom*. 8. 28. and yet it's absurd to assert, That it's unlawful to shun these in any Case at all.

5th Objection. Flight in Time of Persecutions, is unlawful; because it is Foolish and Impious. It's Foolish, because Men cannot escape the Hand of GOD, if he please to apprehend them, *Psal*. 139. 1, 2, 7. It's also Impious, because it seems to be an Insulting the LORD, as if Men by the Power of their own free Will, would resolve to escape out of GOD's Hands against His Will.

Answer. That some Kind of Flight is Foolish and Impious, is granted, *viz.* When Men know for certain, That the Mind of GOD has determined, they shall not flee, but suffer in such a Time and Place, whether they know GOD's Mind by certain verbal Prophecy, as Paul was informed by Agabus, *Acts* 21. 11. or whether they come to know it by Internal Inspiration of the Spirit of GOD, giving them infallible Certainty of GOD's Mind in that

‘ Matter, as our Saviour had of his Sufferings, *John* 13. 1. in any of these Cases, it were Foolish and Impious to flee, when GOD thus certainly calls them to suffer for the Truth. Which Sin, *Jonah* in some Respect was guilty of, *Chap.* 1 3, 4. but all that doth not prove it to be sinful to flee, in the Cases that were described to be lawful.

6th Objection. Men flee either because they distrust GOD, or hate the Cross; but both these are sinful; for in Dangers Men should trust most in GOD, and call upon him in Faith, *Psal.* 91 15; and as for the Cross, GOD hath commanded Christians to take it up and bear it patiently, *Matth.* 16. 24.

Answer. That Argument is false, because it gives not a full Enumeration of the Causes of Flight; for pious Christians, and Eminent Pastors, flee in Time of Persecution, neither on Account of Distrusting GOD, nor hating the Cross, but Distrusting their own Strength; for tho’ the Spirit be willing the Flesh is weak, *Matth.* 26. 41. and likewise because they Reverence GOD, that they may not tempt Providence, when he gives them a fair Opportunity of safe escape; and also, because they design the Glory of GOD, and Salvation of others, yea of the whole Church, in their Designing to remain in the Body, for the Glory of GOD and Edification of the Church, according to the Will of GOD. And it was made evident that our Saviour and the Apostles did flee, that they might remain longer in the Body, for the Glory of God, and Edification of the Church according to the Will of GOD.

5thly. The Author reckons unjust Excommunication, just Ground of Separation. And according to that Reckoning, the present National Church, in making an Act Anno 1715, for Censuring the Reverend Mrs. *M^cmillan* and *Taylor* with Excommunication, for their Faithfulness in Adhering to the Covenanted Reformation, as was made evident above, she gives true Adherents to the Covenants and Work of Reformation, just Ground of Separation from her. But I shall more fully handle that Point, when I come to vindicate the Protestant Ministers and Elders, their Power and Authority of Acting Judicially in Sessions and Presbyteries, (in Ordering the Affairs of the House of GOD, according to the Gospel Rule,) which the present National Church makes one of the great Irregularities, for which they make Acts to censure PROTESTERS, with all the Censures of the Kirk, Excommunication included.

But why the Jurant Author did not grant, that unjust Suspension and Deposition from the Office of the Ministry; and when the Church Ratifies that unjust Sentence, so as no Redress can be obtain’d, as this National Church hath done, in the case of Mr. *M^cmillan* and Mr. *Taylor*, I say, why he will not grant such unjust Sentences, so ratify’d; to be just Ground of Separation, I cannot conceive, seeing such Censures and Sentences, are plain Tyranny in Government, which is just Ground of Separation. But perhaps, and it is not improbable, that he would not grant Tyranny in Government, in a general Sense, being established by a Law, to be just Ground of Separation, but only in that particular Sense of

CHAP: VI. *Ministers of the present Church of SCOTLAND:* 129
Excommunication, that so he might leave Room for the Church of Scotland to Tyrannize over Protestant Ministers, by unjust Sentences of Suspension and Deposition.

SECT. III. *Containing Remarks on the 6th Concession granted by Jurant and Non-jurant Ministers of the present National Church of Scotland.*

Pag. 10, the Author gives the 6th Just Ground of Separation, *Viz.*
Withdrawing from Ordinances is just, when Offences and Scandals are Grievous and Notour, as also all Access towards Removing them in a regular Way, is rendered impossible, in such a Manner as the great End of Edification cannot be reached; this, says he, is no Ways to be understood concerning Matters which may remain under Debate, among these who sincerely fear the Lord, and own the received Doctrine and Discipline of the Church.

Now seeing I have clearly proven that Association with Malignant Prelatists, in the unlawful Engagement, was contrary to all the Articles of our Solemn League, and that the Incorporating UNION wholly overthrows our Solemn League, and that the Oath of Abjuration obliges to maintain Erastian SUPREMACY, PRELACY, and *English-papish* CEREMONIES, which are established by that UNION; and after all, the present National Church of Scotland obstinately refuseth to give publick Satisfaction for these Scandals and gross Defections she is guilty of, by the whole Church her going into that Union, and the most Part of the Ministers their Swearing that Oath of Abjuration; but on the contrary, both Jurants and Nonjurants, who join together, Judiciously Maintain, that Swearing that Oath is no publick Scandal: Hence it is evident, the present National Church is Guilty of Grievous and Notour Scandals, and no Redress can be obtained in a regular Way, to reach the great End of Edification; and therefore there is just Ground of Separation from the present National Church. And I have clearly proven above, in speaking to the UNION and the OATH, that it cannot be said to be a Matter under Debate, among these that truly fear the LORD, and own the received Doctrine and Discipline of the Church of Scotland in her purest Times: For it was clearly determined by Acts of Assemblies Anno 1648 and 1649, that all Members of the National Church of Scotland, who did associat, and therefore much more all these who do Incorporat with Malignant Prelats and Prelatists, and refused to give Satisfaction for that Scandal, should be separated from, both *Negatively* and *Positively*.

C H A P. VII.

Containing Answers to the ARGUMENTS advanced by Jurants, for Defence of the Lawfulness of Swearing the Oath of Abjuration.

PAg. 11. the Author in his 5th Proposition, says, *It is evident from what hath been said, That the Oath of Abjuration can be no Ground of Separation: but this being the main Design of this Paper, I shall, faith he, endeavour to set it in its clear Light.*

To that I answer, *First*, It is evident by what I have remarked on his Preface, and Six just Grounds of Separation, that what he affirms here is false. *2dly*. The Author is a Man of strange Light indeed, who affirms he hath made it clearly evident, That the Oath of Abjuration is no Ground of Separation, before ever he set it in its clear Light. He is a Man of unknown Skill in the Art of Logick that could do so; for no Man else can do the like. But to tell the Truth, that Oath was so dark to all the Church of Scotland, *Ann.* 1706, 1707, 1708, and 1709, that they could not see how Jurants could be free of Swearing to Maintain *English* ERASTIANISM, SUPREMACY, PRELACY, and *English*-*Popish* CEREMONIES, as appears by their Representation to the *Scotts* Parliament 1706, approved by their Assembly 1707, and by their Letter sent from the Commission of the Kirk, to their Commissioners resident at London 1708, and approved by their General Assembly 1709; all which is notour in Print. And when it came over the *English* Border in 1712, it appeared to the half of the Ministers in Scotland to be very dark indeed, being involved in the thick Darkness of PRELACY and ERASTIANISM: And therefore, I say, to tell the Truth, that Oath would need to be set in a great deal of Light, to make it appear no Ground of Separation. And really for my own Part, I could never yet see what it was that dispelled the thick Darkness of *Erastianism* and *Prelacy*, and let the *Scotts* Jurants see to take it; if it was not the Thunder-clap with Lightning, *viz.* The dreadful Thunder of the legal Penalty, 500 Pounds *Sterling* Fine, and loss of Stipends beside.

But seeing the Author has proposed to set the OATH in it's clear Light, that he may perform his Promise, he gives Six Considerations for clearing it, which he insists upon from the 11th Page to the 24th.

Page 11th, he gives the first Consideration, *viz.* That the Sum and Substance of the Oath is contained in these Three Things, 1st. Owning the Queen's Right and Authority, and Renewing our Allegiance to Her. 2dly. Renouncing the *Popish* Pretender, and all Allegiance to him. 3dly. Engaging to support the Protestant Succession. And in the same Page he sayeth, 4thly. As to what is ordinarily alledged concerning the Hierarchy and Ceremonies of the Church of England, being involved in the Oath, the Takers were under the fullest Conviction, that the Oath had not any Respect unto these.

I have fully answered him, as to these Four Things in my Dispute, upon the Oath of Abjuration being a Just Ground of Separation; and to avoid Repetitions, I refer the Reader to what is there advanced.

Page 12, his second Consideration to clear this Matter, is, says he, *Supposing the Matter of it, viz. The Oath, to be lawful, which, says he, I am fully persuaded, all who took it did believe it to be, and that upon the most serious Deliberation, and after much importunate Wrestling at the Throne of Grace for Light and Direction in the Matter; and supposing the Authority requiring it to be lawful, which, saith he, we must own, or else contradict the Principles and Practise of this Church since her Reformation: Supposing these, How could any Minister so persuaded refuse it?* says he.

Answer 1st. The Author takes a false Way of Reasoning to clear the Matter in Hand, by a *petitio principii*, in begging us to suppose Three Falshoods to be Truths, *viz.* 1st. That the Matter of the Oath is Lawful. 2^{dly}. That the Authority Imposing it was lawful, *viz.* 1st. The Power of the Prelatick Parliament, Established by the UNION, contrary to the Word of GOD and our Covenants. And 2^{dly}. That the Authority of the Law, including an Erastian Penal Sanction, requiring Ministers to swear that Oath, was Lawful.

The 3^d Falshood is, That if Men do not own the Matter of that Oath, and that Authority abovesaid to be lawful, they contradict the Principles of this Church since the Reformation: But I have clearly proven that the Matter of the Oath, and the Authority of the Prelatick Parliament, established by the Incorporating UNION with *England*, is so far from being agreeable to the Principles and Covenanted Reformation of the Church of *Scotland* in her purest Times, that on the contrary, thereby the Solemn League is quite overthrown. And as for the Lawfulness of the Erastian Penal Sanction, I shall speak to that in Answering his Third Consideration, which is founded on the legal Penalty.

2^{dly}. I remark, he saith, all that took that Oath wrestled importunately at the Throne of Grace, before they attained Light to persuade them, that the Matter of the Oath was lawful. How he came to know, or will be able to prove, that all Persons that took it in these three Kingdoms wrestled importunately at the Throne of Grace for Light in that Matter, I cannot understand: Except he has gotten some immediate Divine Revelation of it, of which I see no Evidence. But it seems it has been very dark indeed, that all that took it, none excepted, even the *English* Prelates and other Members of Parliament who formed it, could not see the Matter to be lawful, till they had with Importunity wrestled long at the Throne of Grace. But seeing *Scots* Jurants would not rest satisfied with the Light they had *Anno 1706, 1707, 1708, 1709.* All which Time the Assembly and Commission saw the Oath to include the Conditions of *English* Government, for preserving and maintaining PRELACY and *English* CEREMONIES; it seems the Jurants have gotten such a new Light as *Balaam* got to insinuate *Israhel*, *Numb: 31. 16.*

Page 13. The Author boldly affirms, *That People's being offended at their Ministers on Account of swearing the Oath of Abjuration is an Offence taken and not given, and is alenarly the People's Fault.*

In answering the Author on this Head, I shall first show what Scandal is; Mr. Gillespie in his Dispute against *English CEREMONIES*, Part 2 Chap. 8: following *Jerom, Amandus Polanus, Thomas Aquinas, and Marcus Anton de Dom:* tells us, that Offence or Scandal differs from Anger: 'For, *saith he*, Scandal or Offence is not grieving or displeasing my Brother; for peradventure when I grieve him, or displease him, I do edifie him. Now, *says he*, Edification and Scandal are inconsistent. But Scandal is, *A Word or Deed proceeding from me, which is or may be the Occasion of another Man's Halting, or swerving from the straight Way of Righteousness.*

And Mr. Gillespie, *ibid.* following *Amesius*, saith, 'That which is passive Scandal or an Offence taken without the Fault of the Doer of the Action; in that Case it is not only required, that he intend not his Brother's Fall, but also that the Deed be not evil in it self, nor yet done inordinately and with Appearance of evil.

And Mr. Durham on Scandal, Part 1. Pag. 34. saith; 'It may be further moved, what is to be done when there seems to be an Opposition betwixt the Command of a Superior, and the eschewing of Offence: so that we must either disobey him, or give Offence in obeying; as suppose a Magistrate should command to preach upon some pretended holy Day: The thing is lawful upon the Matter; but the doing of it is offensive either by grieving many, or strengthening others in the esteeming somewhat of that Day? Answer, In that Case the Scandal is still active and given; and therefore no Command or Authority can warrant one in such a Deed; as *Ames de Conscienc: Lib: 5. Cap: 11.* and Mr. Gillespie in his Dispute of *CEREMONIES*, Part 1. Chap: 8. *Self: 9.* observes. No Man can command either our Charity, or our Consciences; and therefore none can command us to hurt the Spiritual Good of our Neighbour; or make up the Hazard of given Offence.

And further he saith, *ibid:* 'An indifferent Action involved with Offence is sinful in practising it, and cannot be the Object of the Magistrate's Power more than that which is sinful in it self. On this Ground, *says he*, many of the Saints in the last Persecution did choose rather to suffer Martyrdom, than to be constrained to have ceded, or delivered the Bible; and therefore they would not redeem their Life by giving of any Piece of Paper at the Command of the Officers, lest thereby they should have been by others interpreted to have given up their Bible. And in Page 35. he says, 'If it were not so, the three Children, *Dan: 3.* might have escaped the Furnace; for to fall down at the King's Command was not simply sinful (and had they done that, says he, no more would have been called for) but to fall down at such a Time, and in such a Place, &c. had at least the Appearance of Evil: And therefore there

was no Room left for Obedience. But what is the Offence that we ought not to regard?

Mr. Gillespie in his Dispute of CEREMONIES, Part I. Chap: 8. Sect: II. says, 'It is only in necessary Things, such as hearing of the Word, Prayer, &c. from which we may not abstain tho' all the World should be offended at us. In these only, says he, we are not to regard the Offence of others: But tho' things be lawful, if they be not necessary as above said, we ought to regard Offence. And Camero holds the same, *Praelect: in Matth: 18. 7. de Scandal: And in the 8th Section of the same Chapter Mr. Gillespie following Cajetan and Dominicus Baines, says, We should abstain from Spiritual Things, if they be not necessary, rather than give Offence.*

From all which it plainly appears, That tho' the swearing of the Oath had but the Appearance of evil, it was a Scandal given: And that it had surely several Ways, as when about the half of the Ministers of Scotland would lose all worldly Interest; and suffer Imprisonment or Banishment rather than take it; especially seeing many Nonjurants were known to be the most learned and pious Ministers in this Church: And many other Ways it had the Appearance of Evil. But seeing I have proven, That it obliges Jurants to maintain ERASTIANISM and PRELACY, it is a SCANDAL given, of a deep Dy indeed. And thus the Author's bold Assertion is false.

In the same 13th Pag: the Author gives a second Answer, after he had said the taking of the Oath was no Scandal given: He saith, *2dly. However it be with People now, yet Ministers, who believed it to be lawful, were obliged to keep themselves in a Capacity of being useful to them, when they come to a sober Mind.*

To that I answer first, It is plain by what I have said upon the Oath it's being a *Just Ground of Separation*, that Ministers had no just Ground for believing it to be lawful, except they believe it lawful to swear to maintain ERASTIANISM, PRELACY and *English-popish CEREMONIES*; and if they believe that lawful let them speak out. *2dly.* He plainly holds by necessary Consequence, That People who withdraw from Communion with Jurant Ministers, on Account of swearing the Oath, are mad; for he says, *Jurants cannot be useful to them, till they come to a sober Mind.* But seeing I have clearly proven, That all who firmly adhere to the Covenanted Reformation of the Church of Scotland in purest Times, are by the same Scripture-warrants and Acts of Assemblies obliged to withdraw from Jurants, as the General Assemblies 1648 and 1649, were obliged to excommunicate all that went into the unlawful Engagement, and obstinately defended their so doing: And therefore it plainly follows according to the Author's Argument, that the General Assemblies 1648 and 1649. were all mad Men.

Page 13. The Author gives his third Consideration or Motive (for Page 12 he calls the Considerations, Motives) that moved Ministers to take the Oath, and the third is, saith he, *Ministers by refusing it, exposed themselves to the greatest Sufferings, even the Loss of all that was dear to them in the World, not only the ruining of their Families*

Families, but the Loss of their Liberty, and the peaceable Exercise of their Ministry, and which, says he, I dare say stuck most with many the Constitution of our famous Church and beautiful Reformation.

By the Author's Words it is plain, That he makes the penal Sanction of the Law imposing that Oath, to be a lawful Motive and Reason obliging Presbyterian Ministers to swear the Oath. And it is evident by the Act of Toleration of Curates, and *English-popish CEREMONIES in Scotland*, that the penal Sanction of the Law imposing the Oath, is Deprivation of Office and Benefice, if Ministers refused to take that Oath: For by that Act of Toleration the Oath was imposed on all Presbyterian Ministers, and also Curates in *Scotland* both alike, and under the same Penalty.

Now the Question is, *Whether or not the Authority of that Law, including such a penal Sanction, was a lawful Authority of a Law obliging Presbyterian Ministers to Obedience?*

The Author has already given his Answer in Name of all Jurant Ministers of *Scotland*, who affirm it to be a Lawful Authority; and therefore a strong Motive and Reason that obliged Ministers to swear the Oath.

But on the contrary, I deny what they Affirm in Answer to the Question; and to make it evident that the Authority of that Law Imposing the Oath under that Penalty, is Unlawful: I offer these Reasons, *viz. First*, Because it is a Maxim and chief Fundamental Principle of the Laws of Christian Nations, *viz. No Humane Law is binding which is contrary to Scripture*. For this see the *Judgment of whole Kingdoms and Nations, Page 9*. And I have made it clearly evident, that the OATH obliges to maintain *ERASTIANISM, PRELACY and English-popish CEREMONIES*, which are all contrary to Scripture; and for that Reason, the Law commanding to take that OATH cannot have a Lawful Authority. And *2dly*: Its clear from *Deut. 17: That Magistrates are obliged to Rule according to the Law of GOD*: And therefore whatever Law commands to do any thing contrary to the Law of GOD, hath no Lawful Authority. *3dly*. As the Sinews are an Essential Part of the Humane Body, so the Penal Sanction, is an Essential Part of the Penal Law, which gives binding and obliging Power to that Law, as Sinews give strength to the Body; For this see *Turretin Theolog. Elenct. Part 3: Page 300*.

And therefore altho' a Penal Law doth command to do a thing that were Lawful, if there be an Unlawful Penal Sanction in that Law, then it is an Unlawful and Unjust Law; because the very Essence of the Law is made Unlawful by the Unlawful Penal Sanction which is Essential to the Law.

4thly. But I have heard some *Jurant* Ministers affirm, that a Law is Lawful and Just to be obeyed tho' it have an Unlawful Penalty. As if a King should command his Subjects to pay some small Tribute that is Lawful in it self; But the Law requiring it, has this Penalty, that all Subjects that fail in the payment shall have their Throats cut for a Punishment. This is such a horrible Absurdity as will be abhorred by all Governments in the World, except where Bloody

Tyranny

Tyranny Domineers; For the Law of GOD has not made every Transgression of the Law, to be a Capital Crime *in foro humano*, to be punished with Death by the Civil Magistrate, tho' every sin deserves Eternal Wrath at the Hand of God: And when Men make Transgressions to be Capital Crimes that GOD's Law made not; these Men Usurp the Power of GOD in adding to his Law, and make themselves Guilty of Murder in taking away Men's Lives without a Warrant from the Law of GOD: And hence it is clear, that a Law which hath an Unlawful Penalty, the Essential Authority of it is Unlawful and Unjust, the Penal Sanction being Essential to the Penal Law; For Men have no Power to make more sins in Number, or greater sins in Crime than the Law of GOD has made: From what hath been said it is evident, that the Penal Sanction of the Law imposing the Oath is Unjust and Unlawful. *First*, Because it appoints Deprivation of Office and Benefice, if Ministers swear not the Oath, that is contrary to the Word of GOD. *2dly*. Because tho' the Oath had been Lawful in it self, yet the Magistrate had no Power to punish Ministers refusing it directly with Deprivation of Office and Benefice. *3dly*. Nor could he punish their refusing it indirectly, and by consequence with Deprivation of Office and Benefice, except it could be made evident, that the Refusing it were a Capital Crime: For in the case of a Capital Crime evidently proven, tho' the Magistrate cannot directly Deprive a Minister of his Office, yet he can, upon evident Conviction of the Minister, put the Minister to Death or Banishment: And thus by consequence in the case of a Capital Crime, the Magistrate can Deprive a Minister of his Office: This is clearly Demonstrated by Mr. Gillespie in *Aarons Rod*, Page 137, and 138. upon the case of *Abiathar* the High Priest, and the same was approved by the Venerable Assembly at *Westminster*: But if the *Jurants* be able to prove from the Word of GOD, that Refusing to swear the OATH of Abjuration is a Capital Crime, they ought to Debar all *Nonjurants* from Communion until they give satisfaction for such a gross Publick Scandal: But indeed if *Jurants* can prove Refusing the OATH to be a Capital Crime; then in strict Justice the Civil Magistrate will be obliged, upon *Jurants* Probation, to put all *Nonjurants* in *Scotland* to Death, and that will make a dreadful Havock in the Church.

5thly. As to the Author's saying, That Ministers by Refusing it, exposed themselves to the Loss of all that was Dear to them in the World, *viz*: The Ruin of their Families and Liberty and Exercise of their Ministry, and Beautiful Reformation, that stuck most with many he dare say. To that I Answer in a word, his Assertion is false and absurd: For the Loss of Life is a greater suffering than a Fine; Nor is the taking that OATH a preservation of Reformation, and Liberty of the Office of the Ministry; but on the contrary a swearing to maintain ERASTIANISM and PRELACY; and to enslave the Power and Exercise of the Office of the Ministry to Erastian Power, for he grants, yea affirms the Law Imposing the OATH can deprive Ministers of the Liberty, as well as the Exercise of their Office of the Ministry: And *Ravanel*, *Biblioth: Sacr: Part 1. Page 930*. Describes Liberty

Liberty to be, *Immunity from co-action, and the Jus & Potestas, i. e.* the Right and Power: And this Liberty is either Corporal, or Politick. And therefore the Law that hath Power to deprive Ministers of the Liberty of their Office as the Author holds; it has Power to deprive them of the *Jus & Potestas*, by the meer Power of the Magistrate, which is high ERASTIANISM. And its a sad matter that the Author who professes to know all the *Jurants* Motives, says, that he dare say the loss of the famous Constitution of the Church and beautiful Reformation stuck most with many; but it seems he dare not say all, nor the most part, nor half nor third, that is sad indeed.

But the *Jurants* Object, That the Magistrates by that Law do not deprive Ministers of the Power; but of the Exercise of their Office.

I Answer, *First*, I have proven the contrary just now, from their own Words. *2dly*: Depriving Ministers of the Exercise of their Office except it be by consequence of Death, or Banishment in case a Minister be justly Convicted of a capital Crime, I say, except in that case only, the Magistrates depriving Ministers of the Exercise of their Ministry, is a Robbing our Lord Jesus Christ of his Kingly Power, and setting up a new Popedom; For this see the expresse Words of the General Assembly of the Church of Scotland in their Grievances presented to King James, and Convention of States at Perth Anno 1582, Recorded in Mr. Calderwood's History, Page 127, 128. And there it is Recorded, that Mr. Andrew Melvin and his Brethren Commissioners that presented the Paper, told the King and Nobles; They would yeild their Lives rather than yeild to such Intrusion on Christ's Prerogatives.

And Mr. Fergusson in ERASTIANISM refused. And Calderwood in *Altare Damascenum* Page 25: and Mr. Welsh in his Letter, from his Prison in Blackness Anno 1606 sent to the Lady Fleeming, and Recorded in the Preface of *Aarons Rod Blossoming*. And Mr. Turretin *Theolog. Elenct. Part 3: Page 168*: do all very Learnedly defend this Truth: But Mr. Calderwood in *Altare Damascen*: Page 25: most Pointedly handleth that Controversy against Mucket the Prelatist who maintained that same Error that the *Jurants* hold in this Point, which Calderwood Learnedly Refutes.

But in the next place, I shall here cut off the very Foundation of the *Jurants* Arguments, by which they endeavour to defend the Law Imposing the OATH of Abjuration: As some of them did publicly in the Conference held by the Synod of Glasgow in the High-Kirk of Glasgow in June 18th, Anno 1712. In which Conference these that spoke in Name of the *Jurants* did alledge, yea confidently assert; That the Penal Sanction of the Law Imposing the OATH of Abjuration, is not intended, in the Sense of the Legislature, to deprive Ministers of the Office of the Ministry; but only to deprive them of the Exercise of the Office: But tho' that were true, it is already answered; But to put the Matter out of Dispute among all that have not Resolved Impudently to deny plain Truth; I shall prove by the expresse Letter of the Law, that the Legislature intends, by the Penal Sanction of that Law to deprive Ministers not only of the Exercise of their Office;

but

but also of the very BEING of the OFFICE of the MINISTRY; This is indisputably evident by King George's Act Imposing the Oaths of Allegiance and Abjuration, for in Page 8th of the said Act, it is expressly said: *Be it further Enacted by the Authority aforesaid, that all and every the Person and Persons aforesaid, that do or shall neglect or refuse to take the said Oaths and Subscribe thereto, as aforesaid, in the said Courts and Places; and at the Respective Times aforesaid, shall be IPSO FACTO Adjudged incapable and disabled in Law to all Intents and Purposes whatsoever, to HAVE, OCCUPY or ENJOY the said OFFICE, or OFFICES, Employment or Employments or ANY PART OF THEM, or any Matter or Thing aforesaid, or any Profit or Advantage appertaining to them, or any of them, and every such Office or Place, Employment or Employments shall be void, and is hereby Adjudged Void.*

Thus it is plainly undenyable, that the Legislature expressly puts the Office of the Ministry, in one and the same Class with Offices Civil and Military, which have their very BEING from the Civil Magistrate. 2dly. The Legislature expressly appoints to deprive Ministers and Officers Civil and Military equally; and that not only of the Exercise or OCCUPATION of their Office; But also of HAVING THE AFORESAID OFFICES or ANY PART OF THEM; which indisputably is a Deprivation of the very BEING of their Office, which in the express Words of the Act, is Adjudged VOID. 3dly. The Act puts not the least Distinction between the Deprivation of the Office of the Ministry, and Deprivation of Offices Civil and Military which hold their BEING of the Civil Magistrate: And no Man in the Exercise of Reason can deny, that this Act appoints the Deprivation of the very Being of Offices Civil and Military, of all Officers Civil and Military within King George's Dominions of Britain, and Territories thereto belonging, if they refuse to swear the Oaths above said: And by the same Law Ministers being put in the same Class with Officers Civil and Military without the least Distinction; It is hence indisputably plain, the Legislature by the same Act intends to deprive Ministers of the very BEING of their Office; And if that be not High ERASTIANISM, I leave it to all Judicious faithful Presbyterians to Judge.

The first King in Britain who required an Oath of Allegiance, or that Oath called the Oath of Supremacy, to be a necessary Qualification to make a Lawful Minister within the Realm, was King Henry the 8th of England after he assumed to himself the Head-ship of the Church, by a Statute he appointed all Ministers to swear the Oath of Supremacy as a necessary Qualification of their Office without which no Man was to Exercise the Office of a Minister within the Realm of England: And by the first Statute of Queen Elizabeth the same was required of all Ministers for the same End, and under the same Penalty: And King James the VIth after his Accession to the Throne of England, required by Law that all Ministers should swear the Oath of Allegiance, as a Qualification without which no Man was to Exercise the Office of the Ministry within the Realm.

And Mucker that great Defender of Prelacy, in his Book *De forma Consecrandi*

Archbisp: Episcop: Presbyt: & Diacon: he plainly declares, that the Church of England that did swear these Oaths as necessary Qualifications of the Office of the Ministry, they did freely own and acknowledge that these Oaths were a part of their Ordination.

And this making Oaths of Allegiance, or of Supremacy, a part of Ministers Ordination, is Refuted as a gross Error; by Mr. Calderwood in *Altare Damasc.* Page 584.

And for my part, I see no Oaths of Allegiance that Ministers are obliged to Swear except these that are contained in our Covenants: Nor can I see how other Oaths of Allegiance can conduce to Peace and Harmony in the Church; for the Covenants contain the best Oaths of Allegiance that ever were, or will be in Britain, fitted for all Subjects: And I wish the Lord would Determine the Nations, both Magistrates and Subjects, to allow none else but the Covenants.

I shall conclude this Head concerning the Erastian Penalty of the Law Imposing the Oath, with the express Words of the Old Scots Confession of Faith Chapter 11. Speaking of Christ they say: *Whom we confess and avow to be the Messias promised, the Head of his Kirk our just Law-giver; High Priest, Advocat and Mediator, in which Honours and Offices, if any Man or Angel presume to intrude themselves, we utterly Detest and Abhorre them, as Blasphemous to our Sovereign and Supreme Governour Christ Jesus.*

Page 15, The Author gives another Consideration, that he calls the 3d, but he should have called it the 4th, for he had given Three before; but I shall not fall out with him about Number, if his Reasons had Weight. He says, 3dly. *Let it be considered, that tho' it should be granted that these Ministers who took the Oath, were mistaken as to the Sense of the Words, yet it will not follow that they sinned in taking of it, or that they swore to maintain the Hierarchy and Ceremonies of the Church of England; providing Ministers used all due Deliberation in the Matter, and sought GOD's Direction thereunto: If Ministers have been at all Pains by Reading, Meditation, and earnest Prayer to GOD, to search into the Meaning of that Oath, and after the utmost Search, are persuaded the Oath has no such Sense. But in the same Page he sayeth, Supposing they did Mistake the Sense, it would be an Error.*

The Author advanceth nothing here, but first a *petitio principii*, a begging us to take for granted what he had to prove, Namely, That Ministers followed GOD's Direction in taking that Oath, which is false; For GOD has given his Word for a compleat Rule of Faith and Manners for Direction; by which Rule it plainly appears, from *Gen. 24: 2, 3, 6, 8, 9.* That Oaths are only to be understood in the Sense of the Imposers, for whose Behoof or Security they are sworn. And I have made it clearly evident, That the Legislators expressly determined by the Law imposing the Oath, That it should as directly and firmly oblige Jurants to maintain the *English* HIERARCHY and CEREMONIES, as it binds to defend the King's Person and Regal Government. And it is a Maxim of the Law of Nations, yea, of all Laws, Divine and Human, *viz. Cuius est condere, ejus est Interpretari.* 1. c. *The Power of Interpreting Laws belongs only*

to Law-Makers. And how Ministers got the Confidence to swear an Oath upon their own Interpretation, contrary to the Sense determined by the Law imposing it; which Law plainly fixeth the Sense to maintain the HIERARCHY and CEREMONIES as above said: I say, how Ministers got the Confidence to affirm, That GOD directed them to swear so, I cannot understand: For he asserts, after all due Deliberation, and seeking GOD's Direction, they were perswaded. Now for to say they were perswaded to believe it to be agreeable to the Word of GOD, without GOD's Direction, is absurd: And to say they had GOD's Direction to swear to maintain the HIERARCHY and CEREMONIES of the Prelatick Church, is also absurd, being contrary to the Word of GOD.

But then 2dly, He tells us, if Ministers did not know that the Oath obliged Jurants to maintain the HIERARCHY and CEREMONIES, then they neither sinned in taking it, nor swore to maintain that HIERARCHY and CEREMONIES, tho' they mistook the Sense of the Oath in Swearing it, if Ministers used all due Deliberation, and sought GOD's Direction. Here he plainly holds, That Men may swear Oaths that are so dark, that after all Deliberation and Direction that GOD has allowed, they cannot understand the true Sense of them, and yet may swear them. That is dreadfully absurd, being contrary to our Confession of Faith, Chap. 22. Sect. 3. 4. And then the Author holds, That when Men do not know the Sense, they do not swear to what the true Sense imports, which the Swearer mistook. Then *Jephtha* did not sinfully swear to sacrifice his own Daughter.

And Papists that swear upon implicate Faith, do not sin in swearing what they know not: And it is odd to hold that Men swear not to that which is the true Sense of the Oath; for then Oaths may be sworn in a false Sense. But after all, he says, Tho' that be an Error, it's no Sin; that is very Popish like indeed, to hold that swearing an Oath in a Sense that is not the true Sense, and consequently must be a false Sense, yet is no sin: For Papists allow to swear with Equivocation in some Cases.

But the Author his holding, that when Men through Ignorance fall into, and defend an Error, it is no Sin; in that he plainly holds the *Arminian* Error concerning Heresy: For *Arminians* in their Apology, Chap. 24. say, *Crimen culpa est et voluntaria; Hæresis plane Involuntaria, et proprie dicta innocentia est. Error est Innocens et Culpa expers, haud est nocens quicumque non est sponte nocens, quis nomen sceletis inquam Errori dedit, ipsi seductores absque sua Culpa seducunt.* That is, A Crime is a voluntary Fault, but Heresy is plainly Involuntary, and properly speaking, it is innocence. Error is Innocent and free of Fault, he is scarcely Guilty that is not spontaneously Guilty. Who ever gave the Name of Wickedness to Error? Seducers themselves do seduce without any Fault. To which great Mr. Baillie, Oper: Chronolog. Lib. 2. Pag. 102. answereth, Then all Hereticks in the World, are to be esteemed sincere Members of Christ, and true Brethren: And so the Gates of the Church are to be set open to receive Turks,

Turks, Jews and Pagans; For what are Judaism, Turcism, and Paganism, but mental Errors? Thus Mr. Baillie. And it is certain, That Hereticks do still assert with boldness, That they have used all due Deliberation, and after their utmost Diligence in Reading, Meditating, &c. their Light informs them that such Things are Truths, which we call Errors; and nevertheless of our Condemning them, their own Consciences do not condemn them for Dissimulation in holding these Things to be Truths, which we condemn; for their Consciences still Judge them to be Truths. For this see Mr. Baillie de Autocatacrisi.

But the Author would have nothing to be sin, except it be *Voluntarium quatenus est illius, qui sciens et volens aliquid agit.* i. e. It must be voluntary, as it is of him who knowingly and willingly doth the Deed. But that is a Popish and Socinian Error, which Turretine refuteth, *Theolog. Elenct. Part. 1. Pag. 653.* for according to that Error, Original Sin should be no Sin, nor yet would Sins of Ignorance be Sins at all, contrary to Numb. 15. 27.

Page 16, the Author saith, *If Ministers have done ill in taking the Oath, they have done it in their Simplicity; yet Simplicity and Ignorance of Matter of Fact, may very well consist with Integrity, as 2 Sam. 15. 11. where these who accompany'd a Traitor and Parricide, are said in the Original, to have gone in their Integrity.*

The Author must own, that a solemn and judicial Oath, is a Part of Divine Worship; and truly it is strange how he pleads so much for Ignorance being the Mother of their Devotion in Swearing the Oath. But 2dly. Tho' he has fled from Light to Darkness of Ignorance, for a Defence of the Oath, it will not do his turn; 1st. Because it is contrary to our Confess. of Faith, Chap. 22. Sect. 3 and 4. that Men should swear any Thing Ignorantly. 2dly. He falsely supposes, yea, asserts, That Ministers Ignorance in doing wrong in swearing the Oath, was only Ignorance in Fact, and so they were Blameless. I answer him with Turretine, *Theolog. Elenct. Part. 1. Pag. Ignorantia, &c. That Ignorance which is no Sin, is not properly Ignorance, but a Nescience, when a Man is Ignorant of that which he is no Way obliged to know: But all privative Ignorance is sinful, because it removes the Knowledge that ought to be in a Man. Again, invincible Ignorance is when a Man is Ignorant of that which he could not know, tho' he was never so willing; because the Object was not revealed to him: But vincible Ignorance is, when Men might know if they would know. Again, Ignorance of Fact, or Person, is, when, E. G. A Man should kill a Man, thinking it was a wild Beast in a Bush. Ignorantia Juris. i. e. Ignorance of Jus, Right or Law, is when a Man is ignorant of that Right or Law, that by his Office he ought to know. Thus Turretine. Now, tho' it had been Ignorance of Fact, it is Sin that Jurants are guilty of: But we see they must be Guilty of ignorantia Juris. i. e. Ignorance of Right, if they plead Ignorance at all; For no Man of Sense can deny, that Ministers, by their Office, were obliged to know what Right of Constitution of Government, as intended and determined by Law, they would swear to maintain; or else Ministers may swear to maintain any Constitution of Right of Government, without knowing what it is; which is absurd*

furd. And Turretin; *Theolog. Elenct.* Part. 1. Pag. 653. very agreeably to Scripture, holds; *That Ignorance of Matter of Fact; excuseth not from the whole; but only a Part of the Guilt: But Ignorantia Juris; i. e. Ignorance of the Right; excuseth not from any Part of the Guilt at all.* And thus Turretine has refuted the Jurant's Cavil.

I cannot enough wonder how the Author compares the swearing the Oath to the two hundred Men, their going with *Absalom* from *Jerusalem* to *Hebron* 2 *Sam.* 15. there being such manifest Disparity: For, *first*, the very Object of the Oath is a Matter of Right, viz. the *Queen's Right*, and His present *Majesty's Right*, as settled by the Fundamental Laws of *England*, and the Incorporating UNION; and these are expressly asserted in the Oath; and therefore ought to have been understood before swearing to them: Whereas tho' *Absalom* was going to *Hebron* with a Design of Rebellion; yet in the 7 Verse he declared he was *only going to pay his Vow at Hebron*: And so his Design and Intention of claiming a Right to the Crown was not discovered to the two hundred Men at all: For the Object of their Consideration was not Matter of Right, but meer Matter of Fact, viz. *Absalom's* going to *Hebron* to pay his Vow. And this very plainly appears by the Hebrew Text, 2 *Sam.* 15. 11. the Words are, *והלכתם לחם ולא ידעו כל דבר*

VEHOLECHIM LETHUMMAM VELO JADEGNU COL DABAR. For the negative Particle *VELO* being joyned to *COL* in the same Clause, it signifies *nequicquam* and *DABAR* signifies *Negotii*, as *Buxtorf* in his *Hebrew Lexicon* observes; and so the Sense of the Verse is, *They, viz. the two hundred Men, knew nothing at all of the Affair, viz. Absalom's Intrigue of wicked Rebellion against his Father.* And the Hebrew Word that we have in our Bible translated *Simplicity*, in the Hebrew it signifies *Integrity*, but only improperly there; for *Integrity* properly signifies *Innocence*; but there it signifies *sinful simple Ignorance*, as *Ravanel in Biblioth. Sacra, Part: 1. Pag: 811.* understands it: For Ignorance of Fact frees but in Part from Guilt, as was proven already. Mr. *Gillespie* in the Preface to his *Dispute against English CEREMONIES* calls them *Absalom's Idiots*, *that in their Simplicity went after their perverse Leaders.* And the Author himself says, *They accompanied a Traitor and Paricide:* And thus the Author holds out the Jurants to have acted in swearing the Oath, like to a Number of stupid Idiots, going along with these that are running on in a sinful wicked Course against the Law of GOD, as *Absalom's Idiots* did. And if he advanceth Jurants Credit by that, let them thank him for it.

As for the Author's saying in Pag: 15: *That Interpreters differ in interpreting Scripture, some holding, That the Persons of the Trinity are contained in such a Text, other learned Men deny it.* That says nothing to the Purpose: For he founds his Argument on a false Supposition, viz. *That all Orthodox Criticks and Commentators assert, That whatever they deliver as their Opinion upon all dark and hard Texts ought to be made the Principles of Faith, to be sworn to at Baptism:* But this is contrary to our Confession of Faith Chap: 1. Sect: 6. which saith, *The whole Counsel of GOD, concerning all things*

things necessary for his own Glory, and Man's Salvation, Faith and Life, is either expressly set down in Scripture, or by good and necessary Consequence may be deduced from Scripture. And this is maintain'd by all Orthodox Divines: Whence we see plainly, That Faith is to be founded either upon express Texts; or else upon Doctrinal Consequences, that are evident and undenyable necessary Consequences of Texts: And so altho' Orthodox Interpreters differ on Mysterious Texts, some affirming and others denying, that such a Text contains the Persons of the Trinity, that makes nothing for the Jurant's Purpose; because these Interpreters firmly believe the Article concerning the Trinity, and all other Articles to be founded on clear, and not on mysterious Texts.

C H A P. VIII.

Containing ANSWERS to Ten ARGUMENTS advanced by the Jurants in Defence of the OATH.

PAg. 17. The Author says, *Great Condescendencies and Forbearance is required even as to Errors in Principle where they are not capital and fundamental.*

Here the Author advanceth a Step higher than before: For after he had pleaded for Allowance or Toleration of Sins in Matters of Fact, which I proved to be Sin not of Ignorance, of Fact, but of Right: Yet here he pleads for Toleration of Errors in Principle, if they be not fundamental: I have demonstrated his Error concerning fundamental Principles in speaking on Heresie; and according to his Notion of Heresie, Men may deny the most Part of the Substantial Principles that are contained in our Confession of Faith, Larger and Shorter Catechisms, and teach the contrary Errors; and yet not be guilty of Heresie, or teaching or maintaining fundamental Error according to the Author's Description: For the greatest Number of Articles in our Confession of Faith and Catechisms are not fundamental in the Author's Judgment; which I have refused already.

2dly. But seeing the Author would have Christians to tolerate Errors in Principle that are not Capital: I must ask, 1st. If he holds all and every one of the Articles of our Confession of Faith and Catechisms to be contained in the Word of GOD, as Articles of the Gospel Dispensation of our LORD Jesus Christ? 2dly. If Christ has sealed all and every one of the Articles of the Gospel Dispensation with his own Blood? 3dly. If Christ hath given Power to add to, or take away any Article of his last Will and Testament sealed with his Blood, and to whom of Men or Angels has he given this Power, and where is the Warrant for it in Scripture? 4thly. What are these Articles of our LORD's Testament that he hath given Power to alter and throw by, that are not to be maintained? 5thly. Whether or not he holds, that Presbyterians at Baptism are sworn to maintain in Faith and Practice all and every one of the Articles of our Confession of Faith and Catechisms Larger and Shorter? 6thly. If Presbyterians thus baptized can quite or yield any

of these Articles to please Men, without Perjury of their Baptismal Vow, and trampling upon the Blood of Christ that sealed their Solemn Oath of Baptism? 7thly. By what Scriptures and Articles of our Confession of Faith and Catechisms will he prove, that we ought to tolerate Errors contrary to all the Articles of our Confession of Faith and Catechisms, except a few Capital Fundamental Articles, and joyn in Communion with these that teach and maintain these Errors, and how that is consistent with Presbyterians Solemn Oath in Baptism? Let him speak out and answer these Questions; if he be able.

But perhaps some will object; *That Paul condescended to be all Things to all Men;* 1 Cor. 9. 20: 21: 22.

To that I answer; *Paul* only condescended to things indifferent that were within the Bounds of Christian Liberty; but not to tolerate Error in any Substantial Principle of Christian Faith; For he says expressly; *That he was under the Law to Christ.* And thus these Texts are explained by *Augustin; Chrysostom; Calvin; Bullinger and Peter Martyr: And Turretin Theolog. Elenct. Part. 2. pag. 178.* observes; *That the Ceremonial Law was abrogate as to its Jus; or obliging Power at the Time; and by the Vertue of Christ's Death.* 2ly. *Quoad Factum: i. e. as to its actual Use when Christian Liberty was fully manifested and the Jewish Christians were confirmed in the Faith in Christ according to the Gospel Dispensation: So that Christ's Death did fulfil and take away the Ceremonial Law; and then there being no Obligation to perform the Ceremonies they were not necessary: And until the Jewish Christians were confirmed in the Faith according to the Gospel; the LORD tolerated the Ceremonies as things indifferent; therefore Paul circumcised Timothy; Act 16: 3: But after the Jewish Christians were confirmed in the Gospel Faith; they ceased to be indifferent and were discharged as sinful to be observed; Gal. 5: 2: 3: 4. Col. 2: 20: 21: And so Paul only condescended to Ceremonies as indifferent things and only for the Time they were allowed as indifferent; until the Confirmation of the Jewish Christians in the Faith which Time of Permission lasted till the Temple was destroyed which was the Place of performing ceremonial Worship; as Turretin observes in the Place above cited: And the same is demonstrated by the Learned Doctor Owen in his Theologoumena Pag. 448. 449. Page 17. The Author says, *It's a known and Remarkable Instance of the Learned and Holy Mr. Samuel Rutherford, who maintain'd that GOD's vindictive Justice is not Essential to him; but his Exactting Satisfaction for Sinners, in order to their Salvation, proceeded meerly from his Will and Pleasure; so that it was all one to GOD, to have saved them without Satisfaction.**

Whether it be from Ignorance or Malice, that the Author falsely accuses Mr. Rutherford in this Point, I shall not determine: but so it is, that he most falsely accuseth him, in affirming that he maintain'd, it was all one for GOD to have saved Sinners without Satisfaction: For no Man can prove that Mr. Rutherford did hold that absurd Error; and it is most unaccountable in the Author to accuse any Man, and especially such an Eminent Divine, with being Guilty of Maintaining such a gross Error, without Citing Book and Page, and the Man's own

own Words in full, without Clipping the Sentences; which is a necessary Rule in Dispute, allowed by all Men of ingenuous Honesty, that understand Dispute. But it's the less Wonder to hear the Author dispute by guess, without Rule, seeing he counts it Lawful for Men to swear, tho' they know not the true Sense of their Oath.

Great Mr. Gillespie, in *The Ark of the Covenant opened up. Chap. 2. Pag. 37.* condescends upon the Place where Mr. Rutherford handleth that Point, viz. Concerning GOD's Vindictive Justice, Namely, in Mr. Rutherford's Treatise on the Covenant of Grace, *Part. 1. Chap. 7.* I know Mr. Rutherford *de gratia*, written in Latin, treats of the same, and to the same Purpose, as in the *English*; but seeing Mr. Gillespie has pitched upon the Place cited in the *English* Treatise, as fully expressing Mr. Rutherford's Mind in this Matter, therefore I shall hold by his Choice.

Part. 1. Chap. 7. Page 21. The Principle that Mr. Rutherford holds, is this, viz. 'There is an Intrinsical and Internal Justice in GOD, Natural and Essential in GOD, but so as the Out-goings of his Justice, the Egressions are most free. And in Pag. 24 and 25, he says, 'They seem with Eyes of Flesh to look upon GOD, who say that GOD by necessity of Justice must punish Sin; yea, that the Most High cannot be GOD except he punish Sin, and that he should not be GOD, if all his Laws imposed upon Man were only promissory and void of Threatnings. - - - And (*says he*) show me in all the Old and New Testament, any penal Law of active Obedience as penal, imposed upon the Man Christ, or where it is written, if the Man Christ sin he shall eternally die? I tremble (*says he*) at such Expressions.

But lest the Author should still hold this Error, I shall show him that *Turretine*, tho' a strong Asserter of Vindictive Justice being Essential to GOD; yet nevertheless strongly affirms, That GOD's Instituting of penal Laws under the true Form of a Covenant, viz. The Covenant of Works flows from GOD's free Will. And 2dly. That the Man Christ was not under the Subjection to a penal Law as a Rule of his own Obedience; for he was no Way subject to a penal Law, but only as he freely subjected himself as Surety for Elect Sinners. For this see *Turretin Theolog. Elenct. Parr. 2: Pag. 488, 489.* Where he says, *Supponimus triplicem subjectionem legi Naturalem, Faderalem, et Penalem. Prima fundatur in Jure Dei Essentiali in Creaturam, et dependentia ejus naturali ab ipso. Secunda in jure libero seu voluntaria Dispensatione, per quam libuit ipsi cum Creatura fadus contrahere et vitam polliceri sub hac vel illa conditione. And as he says in the same Page, In qua, fadus cum illa (scilicet Creatura) inivit et officium illi prescriptis s. b. promissione premii vel pena, tertia fundatur in Jure judiciali et justitia vindicatrice, qua Creatura peccatum ulciscitur. Omnes Creaturae rationales Angeli et Homines primo modo legi subiecti sunt, Adamus integer subiectus fuit secundo, Diaboli et reprobi tertio. Juxta triplicem istam schesin facile capi potest quomodo Christus Legi subiectus fuerit, an pro se an pro nobis? Nam qua Homo dubium non est, quin subiectus fuerit pro se legi, ut norma sanctitatis subjectione communi et naturali, cui obnoxii sunt ipsi Angeli et Beati in Coelis,*

qui Deum amare et colere tenentur. Sed non continuo subiectus illi fuit, ut imperanti conditionem Beatitude subiectione œconomica et fœderali, ut vitam operando mereatur, cum illam ex vi Unionis, Hypostaticæ jam obtineret, multo minus subiectione penali, utpote quum iustissimus et omnis peccati expers. That is, 'We suppose there is a Threefold Subjection to the Law, Natural, Federal, and Penal; the first is founded upon GOD's Essential Right over the Creature, and its Natural Dependence upon him. The second is founded upon GOD's free Right or voluntary Dispensation, by which it was free for him to make a Covenant with his own Creature, and that Life should be promised under this or the other Condition, in which he entered into a Covenant with his Creature, and prescribed to it that which was its Duty, under the Promise of Reward or Punishment. The Third Kind of Subjection to the Law, is founded upon GOD's Judicial Right, and Vindictive Justice, whereby GOD punisheth the Sin of the Creature. All Rational Creatures, Angels and Men, are subject the first Way. Adam in Innocence the second Way. And Devils and Reprobates the Third. According to this Threefold Distinction, it is easily conceived how Christ was subject to the Law, whether it was for himself or for us? For as Man, no doubt he was for himself subjected to the Law, as a Rule of Holiness, by a common natural Subjection, to which the very Angels and Saints in Heaven are liable, who are obliged to love and worship GOD: But it doth not necessarily follow, that he was subjected to it, to wit the Law, as commanding the Performance of the Condition of Happiness, by an OEconomical and Federal Subjection, that he should purchase Life by Working, seeing he would certainly obtain that, by vertue of the personal Union of the Human Nature to the Divine, and far less by a penal Subjection, seeing he was most Just and free of Sin. Thus *Turretin*.

Now let us hear the most that the Author can object against Mr. *Rutherford* on this Head, which is briefly contain'd in two Paragraphs of that 7th Chapter of the first Part of his Treatise on the Covenant of Grace, and I shall set down Mr. *Rutherford's* express Words, viz. in Page 32, he says, 'The Lord punished Christ for us, to declare the Glory of his Justice, in punishing Sin in his own Son, who was the Sinner by Imputation; for out of the Depth of Infinite Wisdom, the Lord freely imposes a Law upon the Creatures, he might have imposed no such Law under such a Punishment. By no necessity of Nature did the Lord threaten Death for the Eating the Fruit of that Tree: And in Page 33d he says, 'So the Question shall not be, whether GOD in Justice punished CHRIST, and made him a Propitiation to declare his Justice, but what the relative Justice *ad extra* is, by which GOD punisheth Sin? and whether GOD should leave off to be GOD (hallowed be his Name) if he should not make first penal Laws to Threaten all Sin with Punishment?

And in Page 34, there is an Objection brought in, viz. 'It is in vain to show the Glory of Justice, when GOD can take away Sin out of free Pleasure; and

why should He expose his Son to Shame, Death and a Curse, whereas he might take away Sin freely, because it is his Pleasure? To this Objection Mr. Rutherford answers thus, viz. This is the very Thing that Socinians say, there is no need of Blood, and Satisfaction by Blood, if GOD out of his absolute Sovereignty can take Sin away without Blood, and so there was no need of real Satisfaction: This, says he, is against the Holy Ghost, and we may hear it; all the Scriptures cry that out of Free Grace the Lord sent his Son and delivered him to Death; by the Grace of GOD he called Death for every Man, *Heb. 4.* shall we infer there was then no necessity that he should die? It is safest to say the only Wise GOD decreed that Sin should be. 2. That the Glory of his Justice should appear in taking away Sin, not in our Way, but in the Way of GOD, to wit in a Way of Justice, of Mercy, of free Grace, in incomparable Love, of mighty Power; and in all these so Acts the LORD, as he should not leave of to be the LORD, but acts most freely, though he had not taken that Course. Now what will the Infant make of all this.

For 1st. Mr. Rutherford firmly maintains, that GOD has a Property of Justice, Eternal, Natural and Essential to him. 2^{dly}. But that the Egression or Outgoing of GOD's Essential Justice, is Vindictive Justice, or the relative Justice *ad extra*, by which he punisheth Sin, and that this Egression of GOD's Essential Justice is free, and not a Natural Essential Property of GOD, but only the outward Exercise of an Essential and Natural Property. 3^{dly}. That it appears that the Egression or Outgoing of GOD's Essential Justice is free; because the Constituting a penal Law, which is one of the Egressions of GOD's Essential Justice, is most free, and not necessary; for God did most freely institute penal Laws, whereas he might have freely decreed that Men and Angels should never have fallen at all; and so he might have constituted only remunerative Laws, without any Penalty at all: And then in Executing that Decree, have preserved all Men and Angels in Innocence to all Eternity; and so there could never have been any actual Punishing of Sin, which is the other Egression, or the other Part of Vindictive Justice; for then there would have been no Sin to have punished, and so no Vindictive Justice. For Turretin himself holds, That Vindictive Justice has two Parts, viz. First, The Constituting a Penal Law. 2^{dly}. The Executing that Penalty in actual Punishing Sin. But by what hath been said already, it is clear, That Turretin holds that God's Instituting a Penal Law, flowed from, and was founded upon God's free Will: 2^{dly}. That the Man Christ for himself, and also Angels and Saints in Glory, are not under Subjection to a Penal Law; and so according to his Doctrine and Principles above expressed, God might freely have decreed to preserve all Angels and Men in Innocence to all Eternity, and accordingly never given a Penal Law, but only remunerative Laws: and so there never could have been Sin nor Punishment, and so no Egress of God's Natural Justice, in Instituting Penal Laws, and punishing Sin. And this is all that Mr. Rutherford holds; and that is the other Course that

that GOD might have taken: Which is very plain, to any that is not willfully Blind.

Now let us hear what the Learned Mr. Turretin says, concerning Vindictive Justice, for he in his Zeal against *Socinianism*, holds Vindictive Justice to be Essential to GOD; Yet in handling that Point in *Theolog. Elemt. Part 1. Pag. 260, 261.* his Words are, *Justitia Divina potest considerari, vel absolute & in se, quo pacto nihil aliud est quam natura Divina rectitudo & perfectio qua dicta est a nobis Justitia universalis, & ab aliis Justitia Dei, qua competit ipsi qua Deus est. Vel Relative Respectu Egressus & exercitii quod habet per voluntatem Divinam secundum Regulam Juris sui Supremi, ac sapientia Aeterna. Posita Creatura rationali & ejus dependentia morali a Deo, Primus Egressus hujus Justitiae est in Constitutione legis poenalis, non simpliciter qua lex est, hoc enim proprie pendet a Justitia Regiminis, sed qua Penalit; Secundus Egressus est in ipsa poenae inflictione.* That is, Divine Justice may be considered either absolutely in it self, in which Respect it is nothing else but the Righteousness and Perfection of the Divine Nature, which I (says he) call Universal Justice, and by others it is called the Justice of GOD, which belongs to Him as He is GOD. 2dly. The Justice of GOD may be considered Relatively in respect of the Egress and Exercise which it hath by the Divine Will, according to the Rule of His Supreme Right and Eternal Wisdom. Supposing a Rational Creature to have a Being, and a Moral Dependence on GOD: The first Egress or Outgoing of this Justice is in Constituting a Penal Law, not simply as it is a Law, for that properly depends upon the Governing Justice, but as it is Penal. The second Egress is in the Infliction of the Punishment. Thus we plainly see, that Turretin holds, that the Justice of GOD considered in an absolute Sense, as it is in it self Naturally in GOD, and belongs to Him as GOD, it is only His Essential Righteousness and Perfection of His Nature which is Eternal and Unchangeable; and tho' there had never been a World, it still was and is the same. 2dly. He holds Relative Justice Exercised upon Rational Creatures to be the Egress, or Exercise of his Natural Justice, and that Natural Justice hath its Outgoing and Exercise by GOD's Free-Will, according to His Supreme Right and Eternal Wisdom by which He Rules the Creatures. 3dly. That Vindictive Justice consists in Two Egresses or Exercises of GOD's Natural Justice, Viz. First, In Constituting a Penal Law. 2dly. In Inflicting Punishment of sin. And it is clear from what was said above, that Turretin holds that Penal Laws are founded upon GOD's free Voluntary Dispensation, whereby GOD freely entered into a Legal Covenant with His Creature under Promise of Reward upon Obedience, and Threatning of Death Upon Disobedience. And he says here that the Constitution of a Law, as a Law, depends upon the Justice of Government, which in the same Page he calls Dominical Justice which belongs to GOD as Supreme LORD and Ruler, who can do with his own what He will, in Ruling the Creature according to His Supreme Right and Holiness, and this Dominical Justice is contradistinct from Vindictive Justice; And by necessary Consequence God could have constitute a Law without Penal Sanction. And so according to Turretin's Words, Vindictive Justice is not an Essential

sential Property of GOD, but only the Egression or outward Exercise thereof. *First*, Because Vindictive Justice is only Relative Justice, which he calls the Outgoing or Exercise of GOD's Natural Justice, and this Outgoing is by GOD's Free-Will. *2dly*. Because this Vindictive Justice consists in two Outgoings, *viz.* *1st*. In Constituting a Penal Law which is founded upon the free Voluntary Dispensation of GOD, and so might have been otherwise; if GOD had Decreed to preserve Men and Angels in Innocence to all Eternity, and so might have freely Constituted Remunerative Laws without Penalty. The second Outgoing is in the Inflicting Punishment of sin; but that is necessary, because GOD freely Decreed the Permission of sin for the Manifestation of his own Glory, and having freely Decreed to permit sin, he also decreed to constitute Penal Laws, and punish sin according to his Decree and Law. And lastly because it is manifestly false to assert, That *Exercitium ad extra Proprietatis DEI est ipsa Essentialis Proprietas*, i. e. That the outward Exercise of a Property of GOD, is the very Essential Property of GOD, it self: For then the Works of Creation and Providence done in Time, were all Eternal Unchangeable Properties of GOD. But if it be objected, That GOD's Holy Nature cannot but hate Sin, and so he must necessarily punish Sin; and therefore the outward Exercise of GOD's Internal Property of Justice is necessary, else GOD might pardon Sin without Satisfaction.

Answer, *1st*. By like Necessity GOD must give Salvation to the Elect, seeing Christ has perfectly purchased it at GOD's Hand, and so GOD is obliged in Justice to manifest the outward Exercise of free Love and Mercy. *2dly*. That Necessity of punishing Sin is but Hypothetical, upon Supposition that GOD has decreed to permit Sin to be: His Holiness and Justice then oblige him to punish Sin: And he is as necessarily obliged to love his own Image of Righteousness and Holiness in *Elect Angels*, as he is necessarily obliged to hate Sin in Devils, that is the Opposite of his Image; and thus the outward Exercise of GOD's free Love is as necessary as the outward Exercise of Justice in hating and punishing Sin: But both of them are necessary, upon Supposition, That GOD has freely by Decree predetermined the Object fitly qualified for the Exercise of his Properties of Love, and Mercy or Justice.

I shall conclude this Head with two Citations, the first out of the *Ark of the Covenant* opened up, written by great Mr. Pat. Gillespie, and highly approved by the Learned Doctor Owen, in that Book Chap: 2. Pag: 38. Mr. Gillespie says, *The natural Properties of GOD, as they are essential to him, do not so much as require any Object ad extra, (tho' the Manifestation of these do require Objects) for GOD should have been Infinitely and Eternally Wise, Holy, Good, Just, &c. Tho' there had never been any Creation of Men or Angels; and if these do not necessarily require Objects, then far less the Exercise of Acts. (viz: about Objects ad extra, seeing GOD has no natural Necessity of these Objects at all) so that it will not follow, that if Justice be natural to GOD, then he must punish Sin by Necessity of Nature. 2dly. If we shall place Justice among these Properties in GOD, the Objects whereof may be said to be necessary (which must be understood*

stood, says he, in respect of the Exercise of Acts about these Objects; otherwise no Property in GOD necessarily requires any Object: ad extra) Yet the Objects supposed, the Acts are not, even then necessary by any absolute Necessity of Nature; but only by Hypothetical Necessity; supposing the Decree of GOD that gave these Objects a Being, and ordered their being qualified Objects for exercising Justice or Mercy upon, according to his Pleasure, which worketh all things according to the Counsel of his Will; and if so, here is no punishing Sin by Necessity of Nature. 3dly. Supposing Justice to be natural to GOD, in that Sense that Mr. Burgess asserts it, viz. Understanding the Word Natural for that which floweth from Nature; yet by the Help of the Free Will, and that GOD's punishing of Sin is not merely from his Will, because the Scriptures hold forth Sin, as not only contrary to GOD's holy Law; but also contrary to his holy Nature, viz. Morally, not Physically contrary, as Hab: 1. 13. And supposing the Objects to have a Being; yet sure he doth not punish Sin by Necessity of Nature, as the Fire burns, since the Exercise of Justice, yea, the choice of Objects are subjected to his Free Will, Rom: 9. 21, 22. Rev: 18. 4. Thus Mr. Gillespie. And surely Turretin, who held the Sublapsarian Opinion, could with no Shadow of Reason deny this; seeing he supposed fallen Man to be the Object of Predestination, to be Electèd or Reprobated: And this stops his Mouth; For as Mr. Gillespie hath said above, the whole Qualifications of the Object, such as the Fall of Adam, &c. were determined in and by the Decree for manifesting GOD's Justice or Mercy, and that according to the Counsel of GOD's free Will.

The second and last Citation is out of Turretin Theo'og: Elenct: Part: 1. pag. 261. *Justitia ista (nim: Vindicatrix) spectatur vel per modum dynamicos, seu Facultatatis, quo Sensu est ipsa Voluntas Dei aversans et punire volens Peccatores; vel ut Energeia ipsi et Actus Judicii seu Punitionis, quo Judicia sua in Peccatores exequitur.* That is, That Justice, viz. Vindictive Justice is to be looked upon to have its Being either by Way of a Power or Faculty, in which Sense it is the very Will of GOD it self considered as HATING and WILLING to punish Sinners: Or secondly as it is the Energy or Strength it self, and Act of the Judgment or Punishment, by which he executeth his Judgment on Sinners. And thus it is plain, That Turretin holds the very Being of Vindictive Justice to be so clearly founded in the Will of GOD, that it is only an *Actuale Exercitium Voluntatis*, i. e. An actual Exercise of the Will. 1. In the actual HATING and WILLING to punish Sinners. 2dly. In an actual exerting or putting forth the Energy or Strength of his Will in executing his Judgments on Sinners. From which it is clearly evident, That Turretin himself doth hold Vindictive Justice to be only an Egression, or Outgoing, or Exercise of GOD's Natural Justice and Righteousness. 2dly. That this Outgoing or Exercise is founded in, and properly flows from the Will of GOD; yea, that the very Being of it is a twofold Exercise of the infinitely Holy and Just Will of GOD, in hating and punishing Sin; and this is all that Mr. Rutherford did hold: Only Mr. Rutherford did more distinctly hold forth the Way and Manner of it, to be by the Decree of GOD; flowing

flowing from his meer good Pleasure, whereby he foreordained to suffer Sin to be, and upon Consideration of that Decree GOD instituted Penal Laws; and in executing that Decree, and these Laws, GOD manifested infinit Justice and Mercy in punishing Sin in his own Son, in Room and Place of the Elect, and infinit Justice in punishing Reprobates in their own Persons: And yet GOD acted not by Necessity of Nature, in framing his Decrees thus; for he might have freely decreed, That all Men and Angels should firmly stand in Innocence to all Eternity: And Given-Laws having only Promises of Rewards, without any Penalty annexed to these Laws, and in executing that Decree and these Laws, the LORD would have preserved and confirmed all Men and Angels in Holiness for ever; and so there would have been no outgoing of GOD's Natural Justice in making Penal Laws, and in actual punishing of Sin; and so there would have been no Vindictive Justice: Because Vindictive Justice is only the outward Exercise of GOD's Natural Justice in making Penal Laws, and executing them in punishing Sin; and therefore it clearly follows, That Vindictive Justice of GOD is not an Essential, Eternal, and Unchangeable Property of GOD. Nor doth this any thing favour Socinians; because it includes a hypothetical Necessity of punishing Sin: For upon Supposition of GOD's Decreeing to preserve and confirm Elect Angels in perfect Righteousness and Holiness, the Righteousness, Justice and Holiness of GOD's Nature, oblige him necessarily to love his own Image in Elect Angels: So likewise upon Supposition, that GOD by a Decree did fore-ordain other Angels to be left to the Freedom of their Wills, to fall into Sin; then the Righteousness, Justice, and Holiness of GOD's Nature oblige him necessarily to hate and punish Sin in and upon Reprobate Angels, seeing out of his meer good Pleasure, he decreed not to give his Son to redeem them; and no other Satisfaction to Divine Justice could redeem Sinners from Infinit Wrath due for Sin. And thus Mr. Rutherford is vindicated by Mrs. Gillespie, Owen and Turretin, from the Jurants most unjust Aspersions, whereby he would have imposed on ignorant People to believe, that Mr. Rutherford denied one of the Essential Attributes of GOD, and so would have made Mr. Rutherford an Heretick.

But some perhaps will object and say, *If the outward Exercise of GOD's Natural and Essential Justice in constituting Penal Laws, and punishing Sin flow from GOD's Free Will: Then GOD, by Vertue of the Freedom of his Will, might have constitute a contrary Law to the Moral Law, and thereby made all these things to be Duty, which now are Sin, and required Men to do all that he has forbidden, and have forbidden all that he has required in the ten Commandments: And so there would have been no Need of Christs Satisfaction for these things, that are the Sins of the Elect: But that is not consistent with the Holiness and Justice of GOD, the Merits of Christ, and Truth of the Scriptures.*

To that I answer, 1. As Turretin hath well said, *de prima Regula Justitiæ*, the Moral Law of the Ten Commands, as to their Preceptive Part, as far as they are Moral-Natural, they are founded upon the Natural Justice, Holiness and Sovereignty

nity of GOD; and therefore it were altogether inconsistent with these Attributes to have institute a Law contrary to the Preceptive Part of the Moral Natural Law: For then GOD should have commanded Men to hate GOD, with all their Heart, Soul, Strength and Mind, and to hate their Neighbour, and themselves, which is blasphemous, and inconsistent with the Nature of GOD; and Rational Creatures.

2dly. The WILL of GOD, is GOD Himself WILLING, and so his WILL contains the Essential Properties of GOD; and therefore GOD by Vertue of the Freedom of his Will could not act contradictory to his Holiness, Justice, Sovereignty, &c. in constituting a Law: For then the Will of GOD should have acted contradictory to Holiness, Justice and Sovereignty, which are Essential to his Will.

3dly. But altho' GOD by Vertue of the Freedom of his Will cannot constitute a Law contrary to the Preceptive Part of the Moral Natural Law: Yet he could by Vertue of his Free Will have decreed to preserve all Angels, and Men in Innocence to all Eternity, and have constitute the Preceptive Part of the Moral Natural Law, with Promise of Reward without any Threatning of Death, and other Punishments, as was cleared above: But upon Supposition, That GOD in his Unsearchable Wisdom, saw fit to decree the Permission of Sin, for the Manifestation of his own Glory of Wisdom, Power, Mercy, Justice, &c. in Consistency with that Decree and his own Attributes of Sovereignty, Holiness, Justice, Mercy, &c. He behooved necessarily to appoint a Penal Sanction to the Moral Law, and execute that Penal Sanction in punishing Sin: And so upon Supposition of this Decree it was impossible for Sinners to be saved without the Satisfaction of CHRIST.

Page 18. The Author says, 5thly. *Say the taking of this Oath is not only a Mistake, not only a Sin of Ignorance, but that it is a Sin of a more gross and heinous Nature; say it's Unfaithfulness, or call it what you will; yet it can never in Reason be pleaded to be a Just Ground of Separation. Sure, says he, it's not either, 1. Herefie in Doctrine; there is no Difference in Principle among us.*

To this I answer, That the Author here plainly holds, That tho' Ministers had not thro' Ignorance mistaken the Sense of the Oath, in not seeing, that the Oath in it's true literal Sense obliges Jurants to maintain *English* Erastian SUPREMACY, PRELACY and *English-popish* CEREMONIES, but thro' meer Unfaithfulness, knowing it did oblige them to these things above said, and wittingly and willingly did swear it in that Sense, yet that is no Ground of Separation. And for this he gives six Reasons. The first Reason is, says he, 1st. *It's not Herefie in Doctrine. There is, says he, no Difference in Principle among us.* I shall pass this with a few Remarks, and first the Author in saying, *There is no Difference in Principle amongst us*, seems to hold, That at least all in *Scotland* who took, and likewise those who refused that Oath, have no Difference in Principle, and so all the Ministers of the National Church, who joyn in their Assembly, and these who in Adherence to our Cove-

nanted

nanted Reformation, are obliged in Conscience to protest against, and withdraw from Communion with the above said National Church, on Account of her many and gross Steps of Defection from our ancient Covenanted Reformation; yet there is no Difference in Principle amongst all these, according to the Author; but how he will prove that, I leave him to consider. 2dly. But seeing Curates in Scotland did refuse the Oath, will he prove, that they have all the same Principles with Jurants, and Nonjurants of the National Church? 3dly. I greatly doubt if ever he will prove, That all Nonjurants that joyn in Assembly maintain that Principle, *That tho' Ministers thro' meer Unfaithfulness, wittingly and willingly, swear to maintain ERASTIANISM, PRELACY and English-popish CEREMONIES*, yet their doing so is no Ground of Separation: For I know none of them, that expressly professeth any such Principle: And I think he will be straitned to find them; tho' inconsistently with themselves, they joyn in Communion with Jurants. 4thly. If Ministers thro' meer Unfaithfulness willingly and wittingly their swearing to maintain Erastian SUPREMACY, PRELACY, and *English-popish CEREMONIES*, be no Just Ground of Separation, what should hinder joyning in Communion with Ministers, tho' they deliberately swear the *Old Oath of Supremacy*, or the *Test*, providing they keep up a Profession of Presbyterian Ministers? For Erastian SUPREMACY and PRELACY were the principal Evils in that Oath of SUPREMACY and the TEST. 5thly. Seeing the Author holds that Principle, *That tho' Ministers wittingly and willingly swear to maintain Erastian Supremacy*, which is another Headship over the Church than Christ's Headship, and so is contrary to our Confession of Faith, Chap; 25. Sect. 6. and Lordly PRELACY, which is a tyrannical Usurpation of the whole Power of Church Government into the Hands of some few Prelates, and also an Usurpation of Civil, Lordly, Magistratical Power contrary to our Confession of Faith Chap: 30. Sect: 1. 2. and *English-p-pish CEREMONIES*, which are contrary to the second Commandment, which forbiddeth, *The worshipping of GOD by Images or any other way not appointed in his Word*. I say, seeing the Author holds that Principle, viz. *That tho' Ministers thro' meer Unfaithfulness, wittingly and willingly swear to maintain all these contrary to our Confession of Faith, and obstinately persist in defending their so doing*, yet it is no Just Ground of Separation. I desire he would prove his Assertion from the Word of GOD: For seeing, by the Oath of Baptism, Scots Presbyterians are sworn to all the Articles of our Confession of Faith and Catechisms, I think an Oath that obliges to maintain Erastian SUPREMACY, PRELACY and *English-popish CEREMONIES* is contrary to the Oath of Baptism; this is plain by what is said above. 6thly. The Author's Principle in this condemns the General Assemblies of the Church of Scotland Anno 1648. and 1649. who did appoint *All that went into the Unlawful Engagement, and refused to give publick Satisfaction, to be excommunicated.*

Pag. 19. The Author says, *As for the Consequences some would draw from our taking of it, we abhor and detest them; and there he following Davenant and Bucer, faith, It is our Part not to look at what may follow from an Opinion, but at what follows*

in the Consciences of these who hold it. And the Reason he gave before, to wit, that *Davenant* said, It is abhorrent to Charity and Right Reason, that any because of Consequences from what he holds, neither understood nor granted by him, should be thought to deny or reject an Article of faith, which he firmly believes, expressly asserts, and if he were called to it, would seal it with his Blood.

What the Author means by Consequences that *Jurants* abhor, he tells not; but they must be some things else than *ERASTIANISM*, *PRELACY* and *ENGLISH CEREMONIES*; for in speaking on that Head, he supposing Ministers had knowingly sworn to these things, yet counts it no Ground of Separation. 2dly. I strange why the Learned Author should be so fond of the Opinion of two Prelatists, viz. *Bishop Davenant* and *Bucer*, that in adhering to their Opinion, he rejects all Consequences, tho' never so evident and necessary; for by so doing he plainly denies an Article of our Confession of Faith, Chap. 1. Sect. 6. where it is asserted, That necessary Consequences deduced from Scripture are to be allowed and received as Articles of Faith: Now by denying all necessary Consequences, this Article of our Confession of Faith is denied.

Turretin Theolog: Elenct: Part. 1. pag. 42. observes out of *Gregory Nazianz: Orat: 5.* That the *Arrian Hereticks* were the first that denied necessary Consequences, that they might the better defend their Error, in their denying the Trinity of Persons in Unity of Essence; and so did the *Macedonian Hereticks*, who denied the Holy Ghost to be GOD, that they might cover this Error, they denied necessary Consequences, because it is no where in Scripture said in express Words [the Holy Ghost is GOD] altho' it be most clearly evident by necessary doctrinal Consequences. And some Papists to cover their Errors, have denied necessary Consequences, such as *Perronus*, *Cotton*, *Gunter*, *Arnold*, and *Veron*, yet that Absurdity of denying necessary Consequences is refuted by many of the most learned even of Popish Divines, viz. *Bellarmin*, *Canus*, *Salmeron*, *Turrecremata* and many others, as *Turretin* observes *Theolog: Elenct: Part. 1. pag. 43.*

And it will not help to say, That Men do not hold Absurdities that are deduced by Consequences: For tho' Men should reject Absurdities that follow by Consequence, if these Absurdities follow by evident necessary Consequences from a Principle that Men hold the Men are to be charged with these Absurdities: For thus the Spirit of GOD, first Epistle of *Joh: ver. 8. 10.* condemns the *Quakers*, and *Anabaptists* who affirm, That Men may in this Life live in such Perfection of Holiness, as to be free of Sin, at least for a great Part of their Life-time, even for many Years. Whereas the Spirit of GOD says, The most Righteous meer Man, since the Fall of *Adam* sinneth daily, as *Gen: 8. 21. Eccles: 7. 20. 1 Joh: 1. 8, 10.* And so the Argument runs thus, The LORD in Scripture says, The most Righteous among meer Men while in this Life sinneth daily: But saith a Quaker, I have lived these many Years without sinning; for this see *Barclay's 15 Propositions.* Then replies the Spirit of GOD in *1 Joh: ver. 8, 10.* Ye make GOD a Liar. Not at all, says the Quaker, that is only by a Consequence, but I reject and abhor such a Consequence, for in my Conscience I hold no such thing, that the Eternal GOD of Truth is a Liar; nor did ever any Quaker

write such a Thing, that the Eternal GOD of Truth is a Liar. Thus we plainly see, That Quakers and other Hereticks, in following *Davenant's* Rule in abhorring and rejecting necessary Consequences, they abhor and reject the Rule that is plainly laid down by the Spirit of GOD, and make GOD a Liar: For GOD gives them up to strong Delusions that they should believe Lies, 2 Thes. 2. 11. In holding Principles, that by necessary Consequences make GOD a Liar; and yet their Consciences are seared as with an hot Iron, 1 Tim. 4. 2. And as *Durham* on the Words observes, They are not in that Case capable of active Conviction within themselves of their absurd Errors and Consequences: Yet the Spirit of GOD condemns them upon Account of their absurd Consequences, which necessarily follow upon the Principles which they hold: For no Quaker holding that Principle, viz. That Men in this Life can live without Sinning for many Years, I say, no Quaker that holds that Principle will grant, That he understood, or held in his Conscience that Consequence, viz. That the GOD of Infinite Truth and Holiness is a Liar; and yet the Spirit of GOD condemns them upon Account of that necessary Consequence, tho' their blind Judgment and seared Conscience, neither understood nor held that necessary Consequence, as was made evident above. Mr. *Rutherford* in his *Examen: Arminianismi*, Pag. 12. says well to this Purpose, viz. *Whoever denyeth an evident necessary Consequent, by the same Reason denyeth the Antecedent.* And *Turretin Theolog. Elenct. Part. 1. Pag. 43.* holds the same. And there is nothing more Evident by the History of the *Synod of Dort*, than that the Orthodox Divines condemned the *Arminians*, upon Account of the absurd Consequences necessarily following upon their false Principles; and it's also evident by the *Arminian's Scripta Postsynodalia*, that the *Arminians* denied, that ever they in their Consciences understood or held these absurd Consequences. And if any be so unreasonable as to deny the Truth of this, I shall give unanswerable Demonstrations of it out of the Books above-named; which now, for Brevitie's sake, I shall not trouble the Reader with: But surely all Men of sound Reason plainly see, That it is a ridiculous Absurdity to deny necessary Consequences; for thereby the very Use of Reason is destroyed, and all liberal Arts and Sciences; yea and Preaching of the Gospel is overthrown, which is a Deducing of necessary doctrinal Consequences from the Scripture, for making People understand the Mind of GOD, which, tho' in some Things concerning Faith and Salvation, it is not set down in express Words, yet is deduced from Scripture by necessary Consequence; as is clear from our *Confess. of Faith Chap. 1. Sect. 6.* cited above.

Page 19, The Author upon the former Supposition, viz. That Ministers, thro' meer unfaithfulness, wittingly and willingly did swear to maintain *ERASTIANISM*, *PRELACY* and English-popish *CEREMONIES*, yet it is no Ground of Separation; because, says he, Nor 2dly. Can it be said to be Idolatry in Worship. Sure a Minister taking this Oath, doth not any Way affect the Ordinances, nor corrupts the Worship. If it be a Sin, it's Personal, and no Ways Official.

To this I answer, First, Surely the Jurants will not deny, That their Swear-

ing the Oath of Abjuration in a Solemn Judicial Way, was an Act of Religious Worship. And it is also undenyable, That the Idolatry in Worship, forbidden by the Second Command, is not only *Worshipping GOD by Images*, but also *Worshipping him any other Way than he hath appointed in his Word*: And therefore it clearly and evidently follows, by necessary Consequence, That Jurants, holding the Author's Opinion, yea, all Jurants whatsoever, must either prove, that God has appointed in his Word, that Ministers and Professors shall swear to maintain *Erastian SUPREMACY, PRELACY, and English-Popish CEREMONIES*; or else Jurants must own and acknowledge, that swearing that Oath is Idolatry in Worship, forbidden by the Second Command. The Author's Supposition unavoidably obliges him to this, and tho' other Jurants deny his Supposition, it will not help them; because I have from *English Laws* clearly demonstrated, That the Oath in its true literal Sense, obliges to maintain *English Erastian SUPREMACY, PRELACY, and CEREMONIES*. 2dly. As to the Author his saying, *That Personal Sins do not affect the Ordinances*; Mr. Rule in his *Rational Defence of Non-conformity* Page 110. on the case of *Eli's Sons*, has refuted the Jurant. But I strange how the Author should hold, *that Personal Sins no way affect Ordinances*, if that hold; then it will necessarily follow, that tho' Ministers be manifestly known to be Guilty of Murder, or Sodomy; yet People ought to adhere to them as Lawful Ministers, and Joyn in Communion with them in all Ordinances, even in the Lord's Supper without any Exception. Every sober Judicious Christian plainly sees that to be absurd. And it is solidly Refuted by the worthy and Learned Author of the Apologetical Relation, Page 290, 291. 3dly. The Author in his sixth Just Ground of Separation holds, *That there is Just Ground of Separation when Scandals are grievous and notour, and no Redress can be had in a regular way*.

Page 19. The Author upon the former Supposition says, *Nor 3dly. can it be said to be sinful Terms of Communion; the Church requires none of her Members or Ministers to approve of the Oath as Lawful*.

To that I answer, That in speaking upon sinful Terms of Communion, I have made it evident, that the Church requires her Members, and many others that withdraw from Communion with her to approve of the Oath, seeing the National Church requires them to Judge the swearing the Oath to be free of Publick Scandal, to hinder Joyning with *Jurants* in the Lord's Supper; which was proven to be a sinful Term of Communion.

Page 19. The Author still goes on, upon the former Supposition, and says: *Nor 4thly. Is it Usurpation or Intrusion into the Ministry, we are invested, says he, in the Office by the Lord Jesus Christ, in the way of his Appointment; we have had his Presence owning and blessing our Labours, and hope to have so still: We hold our Office, says he, of no Mortal but of our Lord Jesus Christ, the only King and Head of His Church*.

But were not Presbyterian Ministers in Scotland Invested in the Office in the way of Christ's Appointment, who afterwards turned *Curats*, and swore the Test

2dly. Its not enough for Ministers to be once rightly Invested in the Office ; but they ought also firmly to hold their Investiture : For as Mr. *Durham* on the Revelation, Chap. 1. Page 151 in Quarto. says, *By palpable Defection from the Truth, and Commission given them in that Call, they have Forfeited their Commission, and so no more are to be accounted Ambassadors of Christ, or Watch-Men of his Flock, than a Watch-Man of a City is to be accounted an Observer thereof, when he hath Publickly made Defection to the Enemy, and taken on with him.*

And tho' we do not say, that *Curats* were in no Sense to be accounted the Ministers of Christ, because they held many Fundamental Principles of Christian Religion, so that we did not declare Ordinances Administred by them Null and Void ; For none of the Ministers who suffered Martyrdom in *Scotland*, did Baptize any Person once Baptized by a *Curat* : Yet *Curats* who held their Office of the Prelates, and the King could not be reckoned Watch-Men of the Covenanted Presbyterian Church of *Scotland*. And I leave it to all sober serious Judicious Presbyterians to Judge, if it be not inconsistent with our Lord Jesus Christ's Commission given to his Ministers, that afterward they should wittingly and willingly swear to maintain *Erastian SUPREMACY, PRELACY* and *English-Popish CEREMONIES*, and how such *Jurants* should be accounted Watch-Men of the Covenanted Church of *Scotland*, let all Judicious Covenanters Judge, and compare these Ministers Principles and Practice with the Word of GOD, our Confession of Faith, and Covenants and Acts of Assembly from 1638, to 1650. for I am sure if any Man in the World can reconcile these, they must make our Covenants self contradictory.

Page 19, The Author on the same Supposition, says, *Nor 5thly, is it intolerable Persecution.* To that I answer, Seing *Scots Jurants* declare they looked upon the swearing of it to be lawful and free of publick Scandal, and resolved to command all Presbyterians in *Scotland* to joyn in Communion with them even in the Lord's Supper, without making any Exception on account of swearing that Oath, and the National Church hath commanded so; that is a Persecuting and Tyrannizing in Lording over the Consciences of many, as was made evident before : And *Causa causa est causa causati, in subordinatis* ; For the *Jurants* themselves did fix the Subordination, that first they should swear the Oath, and then command all Presbyterians in *Scotland* to joyn with them in the Lord's Supper, as they have Authoritatively done since. 2dly, *Jurants* by taking that Oath have encouraged and strengthened the Hands of a Prelatical Parliament to Persecute all Presbyterian Ministers and Magistrates, who could not in Conscience swear it. 3dly. Its odd to say, that Ministers wittingly and willingly swearing to maintain *Erastian SUPREMACY, PRELACY* and *English CEREMONIES*; and defending that to be Lawful, and yet is not a productive cause of intolerable Persecutions; for at that rate the Oath of Supremacy and the *Test* were not the productive causes of intolerable Persecutions.

Page 20. The Author on his former Supposition, says ; *Nor can it 6thly.*

be said in any Rational Construction to be a Scandal so grievous and notour as to render Edification impossible. That is wonderful that when Ministers of the Professing Presbyterian Church of Scotland, swear a Judicial Oath for maintaining ERASTIANISM and PRELACY, and English-Popish CEREMONIES which are contrary to the Word of GOD, and our Covenants, and by Acts of Assembly approve their so doing to be free of Scandal it should not hinder joyning in Communion; so that the gross Scandal cannot be gotten removed, for then according to him, the Assemblies 1648 and 1649 were Erroneous.

C H A P. I X.

Containing a plain Refutation of the Jurants great Argument for Defence of Swearing the OATH of ABJURATION, from the Practice of Eli's Sons, 1 Sam. 2. 17. 24.

PAGE 21. The Author denyeth the swearing the Oath to be any such Corruption, as can be just Ground of separation; And the Reason is, because saith he, *Its evident that in most of the Churches, both in the Old and New Testament, Scandals and Corruptions were far more gross than this can be pretended to be; yet Communion in Worship was allowed and practised, and Separation reprov'd and forbidden. This is plain, saith he, from many Instances; but saith he, I shall confine my self to these three. The first is in the Old Testament, in Eli's time, the Corruptions yea Abominations of his Sons the Priests were arriv'd at a great Height as you may see 1 Sam. 2. 12. 17. Nevertheless the Publick Worship was duly observed, and GOD was pleas'd Graciously to Countenance His own Worship and Ordinances at that time; as is evident in the Instance of Hannah, 1 Sam. 1. 9. If any say that the Scandals of the Priests made the Offering of the LORD to be abhorred; I answer, says he, this is set down as the sin of the abhorers, who by the wickedness of the Priests were hurried to extreams unwarrantable on the other Hand, and its still called the Offering of the LORD, that is, His Instituted Worship.*

Before I come to prove, that the Tyranny and scandalous Practices of Eli's Sons were just Ground of Separation, in answer to the Author I say, *First*, Here he insinuates that the Oath may be looked on as a Corruption, but not so gross, as to be just Ground of Separation, he might well say that far, after what he had said before, ay, and further too.

2dly, As to the Difference of greatness of Scandal and Corruption that is between the swearing the Oath of Abjuration, and defending it to be Lawful, and the Abominations of Eli's Sons. I shall not spend Time in making a Comparison, the Reader if he be Impartial in the Matters of GOD, will easily see that each of them was just Ground of Separation.

3dly, I take Notice, that he strongly holds that God did Countenance and approve the Administrations of Divine Worship, and forbade separation from these Administrations performed by Eli's Sons, and the evidence that he give of it, is, that

that of *Hannah* 1 *Sam.* 1. 9. And further he saith, that the Publick Worship was duly observed, and that the Lord required thus to joyn in Communion with *Eli's* Sons as Priests.

In Answer to these things I say, first, as to *Hannah*, it was not *Eli's* Sons, but himself that revealed to her from the Lord the Promise of a Son in a Gracious Return of her Prayers; tho' indeed *Eli's* Sons were Priests at that Time; but if that be a sure Evidence of God's approving Publick Administrations of Worship in the Church then the Author, I fear, will need to grant, that God approved the Publick Administrations of the Church of *Rome* a little before the Reformation, because under *Papish* Administrations, he gave spiritual Gifts and Qualifications that fitted our Famous Reformers for carrying on the Work of Reformation, which were far greater Blessings than the Promise of a Son that was but a Temporal Blessing.

2dly. He affirms, That separation from Communion with *Eli's* Sons was forbidden; but he will not be able to prove that from the Bible, except his Bible Differs from the Original in Matters of Duty.

3dly. As for his affirming that the Publick Worship was duly observed he forgot himself, when he said so; for he contradicts it, in alledging that Men abhorred the Lord's Sacrifice, as the *English* Translation hath it in *Vers* 17. upon account of the scandals of the Priests: And if he follow the *English* Translation on that Text, as he seems to do, else his words will be insignificant to his Purpose; then Men indefinitely taken, will be the Generality, as it is ordinarily in Scripture, and so according to his Words the Generality of Men in *Israel* did separate and abhorred the Offering of the Lord, yet Publick Worship was duly observed; every Body of Reason will see, that to be a Contradiction. And as for his alledging that it was the People that were said to abhor the Offering, on account of the Scandals of the Priests, and that in separating they ran to Unwarrantable Extreame: I shall answer these things by proving, that it was *Eli's* Sons the Priests that abhorred the Offering of the Lord, and were Guilty of such gross Corruptions and Scandalous Profanity, that there was just Ground of Separation from Communion with them.

In the first Place, I shall prove, that it was *Eli's* Sons the Priests that abhorred the Offerings of the Lord; And for proving this, I offer these Reasons, *viz.*

First because the *Hebrew* Text in the Literal Sense of the Words, declares it to be the Priests the Sons of *Eli* that abhorred the Offering of the Lord, 1 *Sam.* 2. 17. The *Hebrew* Words are these, *viz.* וַתְּהִי חֲטָאתָ הַזֶּה לַיהוָה אֵת מִנְחַת הַיָּהוֹנָתָן בְּנֵי אֵלִי וַתְּהִי חֲטָאתָ הַזֶּה לַיהוָה אֵת מִנְחַת הַיָּהוֹנָתָן בְּנֵי אֵלִי
VATTEHI HATTATH HANNE- GNARIMGEDOLAH MEOD ETH PENE JEHOVAH KI NIATZU HA ANASHIM ETH MINCHATH JEHOVAH. That is, wherefore the sin of the Young Men, or of these Young Men, was very great before the Face of the LORD, because these Men did exceedingly despise or exceedingly Contemn the Offering of the LORD.

The great Difference between this Translation of the *Verse*, and the Translation in our *English Bible* lyes in this, that the *English Bible* saith, **FOR MEN ABHORRED THE OFFERING OF THE LORD**: Whereas this Translation above said, has it thus, **BECAUSE THESE MEN DID EXCEEDINGLY DESPISE THE OFFERING OF THE LORD**. So that the great Hinge of the Controversie is in the word *HAANASHIM*, whether the true meaning of that Word be *THESE MEN*, to wit, the Priests spoken of before, or if it be *MEN*, indefinitely taken, so as to signify the People of *Israel*, as the Words of the *English Translation* may import?

I take the true meaning of the *Hebrew Word* to be *THESE MEN*, viz. The Priests spoken of immediately before, and I offer these Reasons which firmly persuade me, viz.

First, Because I find in the Famous *Syriack Translation* of the Bible, that *Verse* is Translated as I have said above, and plainly holds it to mean the Priests.

2dly. I likewise find the Text thus Translated, in the *ARABICK Translation* of the Bible. And in the *Seventy's Version*.

3dly. Because the *Hebrew Word HAANASHIM*, properly signifies *THESE MEN*, by the express Rules of the best *Hebrew Grammar* extant, viz. *Leusden on Buxtorf*; in which Grammar it is an express Rule, that when the Particle *HA*, is prefixed to a Noun, then *HA* is in its emphatic State, and is Equivalent in Signification to the Latin Pronouns, *ille, hic, vel, qui*; and in this Text it is prefixed to the Noun *ENOSH*, which in the plural Number is *ANASHIM*; and therefore *HAANASHIM* is *illorum Hominum, OF THESE MEN*. The *Hebrew Particle HA*, signifies *THE, THAT* or *THESE*, for ordinary in our *English Translation*, when it's prefixed to a Noun in the *Hebrew Text*, as in *Gen. 19. 8. only unto these Men do nothing*; in the *Hebrew* it is *HAISHIM, THESE MEN, Psal. 1. 1. THAT MAN, HAISH*; and *1 Sam. 2. 17. in this very Verse* on which the Dispute is, *HA* signifies *THE* or *THESE*, according to our *English Translation*, which saith, *The Sin of THE young Men*, which is all one with *THESE young Men*; in the *Hebrew* it is *HANNEGNARIM*; so that *HA* signifies these young Men the Priests, spoken of before, without all Controversy. And in the 11 Verse of the same Chapter, in our *English Translation* it is said, *THE Priests Way with the People*, the Priests signifies these Priests spoken of before, in the *Hebrew* it is *HACOHANIM, THE PRIESTS, or THESE PRIESTS*.

And famous Mr. *Baillie*, Professor of Divinity in the College of *Glasgow*, one of the greatest Lights of the Reformed Churches, in his *Scripture Chronology, Lib. 1. Pag. 268*, he advanceth that as a strong Argument, to prove that *Dan. 11. 36. speaks of Antiochus Epiphanes*, because the *Hebrew Demonstrative HA, solet notare subjectum de quo prius actum est. idq; cum aliqua emphasi, itaque Rex hoc loco dictus hunc articulum notificantem sibi praezum habens, &c. i. e. The Hebrew Demonstrative Particle HA, usually denotes the Subject treated of before,*

fore, and that with a strong emphatick Signification; and so the King spoken of in this Place, viz. *Dan. 11. 36.* having this Article prefixed, must be the same King treated of before, to wit *Antiochius Epiphanes*. And there is something of an emphatick Import in the Word *ANASHIM*, from *ENOSH*, which makes it agree to these miserably wretched Priests: For *Buxtorf* in his *Hebrew Lexicon*, *Robertson* in his *Key to the Hebrew Bible*, as likeways in his large *Concordance*, and *Pagnin* in his *Epitom. Thesaur. Ling. Sanct.* observe the Word *ENOSH*, signifies a miserable Man in an incurable State of Misery on Account of Sin. And surely *Eli's* Sons were most miserable incorrigible Wretches, like Men under an Incurable Distemper, which ends in Death, and so did they run on in their Incorrigible Distemper of abominable Wickedness, till *GOD* in his Holy Justice, swept them off the Earth.

4thly. To prove that it was the Priests the Sons of *Eli*, that did exceedingly condemn, abhor or despise the Lord's Offering, I find that the Lord expressly charges these Priests (but not the People) with the heinous Guilt of *Kicking at the Sacrifices and Offerings of the LORD*, in the 29th Verse of this same Chapter, the meaning of that is, *Why have ye shown the highest Contempt of my Sacrifices, like lascivious fed Beasts kicking and trampling their Food; thus it is interpreted by Malvendā, Quidam in Vatabalum, Junius, Piscator, Drusus, Mendoza and Cornelius a Lapide.*

A fifth Reason to prove, that it was these Priests who were charged with abhorring, or exceedingly despising the LORD's Offerings, is, because in the 12 Verse they are called, *Sons of Belial that knew not the LORD*: the meaning of that is, *Tho' by a Kind of Profession they acknowledged GOD, yet in Works they denied him, in corrupting the Worship of GOD, and openly and profanely rejecting GOD's Institutions and Laws, and trampling on Divine Authority, and dishonouring the Holy One of Israel before all People*: Thus the Text is interpreted by *Piscator, Junius, Malvendā, Cornelius a Lapide, Drusus and Vatablus*.

Sons of Belial signifies Men that had cast off the Yoke, broken the Bands, and cast the Cords of *GOD's Law* from them; that were openly profligate and utterly unprofitable: Thus *Belial* is translated by *Buxtorf* in his *Hebrew Lexicon* pag. 558. and for confirming his Interpretation he citeth *Deut. 13. 13. 1 Kings 21. 13.* and the *Sanhedr. Fol. III. 2.* where the *Jewish Rabbies* tell us, they understood the Word *Belial* to be properly derived from *BELI GNOL, absque Jugo*, Men that had cast off the Yoke of Holiness and the Law of *GOD*.

A sixth Reason is, because these Priests did corrupt the Worship of *GOD* as plainly appears, for in Verse 14. they not contented with the Breast and Shoulder which were Allotted them by *GOD*, *Exod. 29. 27, 28. Levit. 7. 31.* did beside that violently take part of the Offerers share, and moreover they snatched their part before it was Heaved and Weaved, contrary to *Levit. 7. 34.* And further in Verse 15. they Violated the Law, in taking their Part before the Fat and other Pieces with it were Burned, contrary to *Levit. 3. 3, 4, 9.* And the Reason

son was, as Pool upon the Place observes, that they might take what part they liked best, and on Verse 17. Pool saith, the Iniquity of the Young Men was very great, because they violently took away both GOD's and Man's Dues, and this before their time, and that with manifest Contempt of GOD and Man, and all this merely for gratifying their Sensual Appetit. And Peter Martyr on the Place observes, that their taking and Eating before the Burning of the Fat, and sprinkling of the Blood contrary to Levit. 7. 2, 3, 4, 5, 6. was Eating the Flesh before it was holy, and so was not the Priests Portion. And Cornelius a Lapide on the Place, observes, that among the Heathens (who, in many things Imitated the Jewish Sacrifices) *baud immolata Sacra sepe devorat*, was a Proverbial Speech to express a Belly-God, such as Eli's Sons were. Thus they corrupted the Worship, and with Violent Tyranny Robbed GOD and Man of their Dues, and that with manifest Contempt both of GOD and Man: And so it is plain that it was the Priests that abhorred or exceedingly contemned the Offerings of the Lord.

A 7th Reason was, because they trampled both on the Moral and Ceremonial Law, in lying Adulterously with the Women at the Door of the Tabernacle, and contrary to Levit. 22. 3. They sacrificed at the Altar of GOD, tho' they were abominably defiled with their Uncleanness, and thereby showed most Heinous Contempt to the Offerings of the Lord; concerning which, the Lord had expressly forbidden any Priest so much as to touch his Offerings, or any Holy thing under his Uncleanness tho' it had been but Ceremonial Uncleanness; And that under the Pain of being cut off by Excommunication, Levit. 22. 3: as Mr. Gillespie in his *Aarons Rod Blossoming*, Book 1. Chap. 5. Page 55, understands cutting off from the Presence of the Lord. And these Reasons do perswade me that it was Eli's Sons the Priests that did abhorre or exceedingly despise and Contemn the Offerings of the LORD.

But here perhaps the Jurants will Object, That, in the 24th Verse of this same Chapter, it is said by Eli to his Sons, *Nay my Sons*, for it is no good Report that I hear; Ye make the Lord's People to Transgress. From this the Jurant concludes that the People did Transgress in separating from Communion with these wicked Priests upon account of the Gross Scandals whereof the Priests were guilty. But I find the Text cannot allow such an Interpretation, because it would be contrary to the Analogy of Faith, as I shall show anon: And to make the Matter clear, I shall show what Sense the Hebrew Text will plainly afford that will agree with the Analogy of Faith. I find the Words of the Hebrew Text are these. *Viz.*

אֵל בְּנֵי כִי לֹא־טוֹבָה הַשְׁמָעָה אֲשֶׁר אָנֹכִי שָׁמַע מִבְּנֵי עַם־יְהוָה

i.e. *Nay, my Sons, for it is no good Fame I hear, which the People of the Lord Cryes out.* The only great Point in Controversie here is this, viz. Whether the Hebrew Word *MAGNABIRIM* in this Text properly signifies, to make go Abroad, or cry out; or if it signifies to make to Transgress.

I find in the Dutch Translation of the Bible, which is acknowledged by all Orthodox Divines, to be the most exactly agreeable to the Original and Analogy

of Faith, of any Translation in Europe, it is Translated, to cry out: That is, to spread Abroad. 2dly. The Learned Pagnin in his *Epitom: Thesaur: ling: Sanct: Page 252*: Thus Translates, *MAGNABIRIM GNAM JEHOVAH, Populus Domini transire facit, i. e. Spargit (inquit Pagnin) vocem super vos quod peccetis & clamant contra vos.* That is, the People of the LORD makes to go Abroad, or spreads the Report and cries out against you because ye sin. And this is a clear Reason why the Dutch render the Word (to cry out) which is a making of Fame or Report to go Abroad. 3dly. The Learned Piscator Translates the Word, *Magnabirim, transire facit, i. e. makes go abroad.* And it is to be observed, That *Buxtorf* in his *Hebrew Lexicon*, and *Pagnin* in his *Thesaurus Ling: Sanct:* and others of the best *Hebrew* Lexicographers do affirm, That *Gnabar* in *Kal*, properly signifies *transire e loco in locum ut itinerando, i. e. To go abroad from one Place to another,* as in *Ruth 2: 2. Jer: 15. 15. Gen. 47. 21.* and generally through the Bible where that Word is made use of: And that the Word but improperly signifies a Transgression or Sin, by a Metaphor. 4thly. In the Margin of the *English* Bibles, the Word is translated TO CRY OUT, to wit, as has been said above; and so *English* Interpreters and Commentators, allow it that Signification.

I having now cleared the Meaning of these Texts, so far as to make it evident, That it was the Priests that *exceedingly contemned and despised the Offerings of the LORD*; as also that the Priests were guilty of Corrupting the Worship of GOD, and tyrannical Robbing both GOD and Man of their Dues, and that with manifest Contempt of GOD and Man. Now the Question is, Whether the Law of God required the People of *Israel* to join in Communion in all Ordinances of Divine Worship, with these Priests that were such incorrigible profligate Debauchees? Jurant Ministers say, the Law of God did require the People to adhere to them as their Priests, and Join in Communion with them in all Ordinances. But that I deny, and I offer the following Reasons for it. 1st. The Jurants themselves grant, *It is just Ground of Separation, when Scandals are grievous and notour, and when no Redress can be had in a regular Way, so as to reach the great End of Edification.* And all these were manifest in the Case of *Eli's* Sons; and therefore the People had Just Ground of Separation from them, even according to the Jurants own Concession.

2dly. I find that the great Mr. *George Gillespie*, in his *Aaron's Rod Blossoming, Book 1. Chap. 9.* proves, That by the Law of God, all prophane scandalous notorious Sinners, were prohibited to Partake in publick Ordinances, with the rest of the Children of *Israel* in the Temple, until the Scandal was removed. And for proving that Point, besides other Scriptures, he cites these, *viz. First, Deut: 23. 18.* which forbiddeth *to bring the Hire of an Harlot into the House of the LORD*; and therefore how much more was it contrary to the Will of God, that the Whore her self, it known to be such, should be brought into the House of God. 2dly. He proves it from *Jer. 7. 9, 10, 11.* compared with *Matth: 21. 12, 13. Lev: 10. 10. Ezek: 22: 26: and 44. 23.* and from *Psal: 118: 19: 20.* there

there the Gates of the Lord's Sanctuary, are called *The Gates of Righteousness*, because only the Just and Clean might enter into them, says Mr. Gillespie, following *Ainsworth, Diodati, Vatablus*, and the *Chaldee Paraphrast*. and he proves the same Thing from the 12th Psalm and 1st Ver. Nor did Mr. Gillespie want a Cloud of Testimonies for this, which he there citeth, viz. *Philo, Joseph, Scaliger, Constantinus L' Emperour, Grot: Camer: Dionysius Vossus, Selden, Bertram, Goodwin, Chaldee Paraphrast, Tzemach, David and Maimonides*. This plainly proves, That the People ought not to join in Communion in publick Worship with these Priests, because they were incorrigible scandalous notorious Sinners; for the Law excluded all scandalous Persons without Exception: And it were a monstrous Contradiction to the Word of God, for any to say, That tho' the Law excluded all notorious scandalous Persons from publick Ordinances, yet it allowed the Priests to officiat in publick Worship, tho' they were notorious scandalous Debauchees.

3dly. Mr. Gillespie in *Aaron's Rod Blossoming*, Book 1. Chap: 10. Pag: 97. saith, *I conclude all unclean Persons whatsoever were excluded from the Tabernacle*, Lev: 15. 31. and from eating of the Flesh of the Sacrifices, Lev. 7: 20. 21. neither might any of the Sons of Aaron having his Uncleanness on him eat of the holy things, tho' it was his Food, Lev: 22. 2, 3, 4, 5, 6, 7. in which Place cutting off is appointed to be the Punishment, not for unclean Persons their being in the Camp, but for their coming to the Tabernacle, or for their eating of the holy Things. This lets us see beyond Controversie, the LORD expressly debarred all Priests under Uncleanness either Ceremonial or Moral, from the Tabernacle, and all publick Ordinances: And seing Priests under Uncleanness might not eat of holy Things that were their Food, far lets might they come into the Tabernacle to offer Sacrifices to GOD.

4thly. Gillespie in 11th. Chap. of the same Book, Pag. 105. advanceth this Argument, viz. *The Ceremonial Uncleanness was a Cause of Exclusion from the Sanctuary, and from holy things: Therefore much more Moral Uncleanness:*

It was more sinful in it self, and more abominable in GOD's Sight; for those who did steal, murder, commit Adultery, swear falsely, and burn Incense to Baal, to come and tread in the Courts of the House of the LORD, and to offer Sacrifices there, as if GOD's House had been a Den of Robbers, Irai. 1. 11, 12, 13, 14. Jer. 7. 9, 10, 11. This, saith he, was more abominable to GOD, than if he that had touched a dead Body, or had come into the Tent where a Man died, should have come into the Tabernacle in his Legal Uncleanness: Therefore when Christ casteth out the Buyers and Sellers out of the Temple, it is not for Ceremonial, but for Moral Uncleanness, and he applieth to them the Words of Jeremiah, ye have made it a Den of Thieves, Matth: 21. 13. with Jer: 7. 11: And as it was more sinful to the Person, and more hateful to GOD, so it was more hurtful to the Souls of others, who were in greater Danger of Infection from Moral than Ceremonial Uncleanness. Surely it's plain from this Argument founded upon Scripture, that the People ought not to have joyned in Communion with these Adulterous Rob-

bers the Priests, who adulterously debauched the Women, and robbed both GOD and Man of their Dues of Offerings.

5thly: The People could not joyn in Communion with these notorious scandalous Sons of *Eli*, as their Priests; for then the People would have made themselves guilty of corrupting the Sacrifices, and profaning the Covenant of Grace; because these Priests corrupted the Worship in robbing GOD of a great Part of the Offerings, and also because these Priests did profane the Covenant of Grace in profaning the Seal, viz. the Passover, in partaking of that Sacrament, while they were wallowing in all their abominable Uncleaness, in most contumacious Impenitence; the Reason why People would have been guilty of the Priests Sin, is, Because, as Mr. Gillespie in *Aaron's Rod*, Book 3. Chap: 15. Pag: 542. saith, *The Doer and Consenter fall under the same Breach of the Law; yea, so far do they sin by consenting, as that thereby they acknowledge the Children of the Devil to be the Children of GOD, and the Enemies of GOD to be in Covenant, and to have Fellowship with him: For none ought to come, viz. to the Sacrament, except those who truly believe and repent: None ought to be admitted, except such as are supposed to be Believers and penitent, there being nothing known to the contrary: If any impenitent Sinner take the Sacrament, he profanes the Covenant of GOD: If the Church admit to the Sacrament any known to live in Wickedness without Repentance, the Church profaneth the Covenant of GOD.* And Mr. Gillespie in *Aaron's Rod*, Book 1. Chap: 12. proves by fourteen Arguments, That all scandalous presumptuous Offenders against the Moral Law were excluded from the Passover. And in the third Book, and 15th Chap. in proving, that all Persons guilty of publick Scandal ought to be excluded from the LORD's Supper, in his eight Argument, he proves from *Hag: 2. 11, 12, 13, 14.* *That Persons who were unclean could not offer Sacrifices, because they defiled all the Sacrifices that they offered: and so the LORD reckoned all Sacrifices of the People, offered by unclean Priests, to be unclean Offerings.*

6thly. The LORD expressly commanded the Church of *Israel*, *Lev: 22. 2. 3.* *To cut off every one of the Priests who profaned the holy things, by ministering in holy things having their Uncleaness on them; and that cutting off was Excommunication, as Mr. Gillespie proves in Aaron's Rod, Book 1. Chap: 4. and 5. And in the fifth Chapter he saith, GOD did not cut off Men, or Families in Israel by extraordinary Judgments, but when Israel neglected the Law for cutting them off as he had commanded. And thus it's plain, that the Church of Israel should have cut off Eli's Sons by Excommunication, and because the Church neglected the Law, GOD cut them off by a visible Judgment: By which it is evident, That it was so far from being the Duty of the Church of Israel to joyn in Communion with Eli's Sons, that on the contrary, the Duty was to excommunicate them.*

7thly. I find, That Mr. Gilbert Rule in his *Rational Defence of Nonconformity*, Pag. 210. saith, *Personal Wickedness of Ministers may affect the Ordinances, as is exemplified in Eli's Sons the Priests of the LORD, their Intemperance and Covetousness made Nonconformists in Israel, that were not chargeable for their withdrawing.* Thus Mr. Rule, tho

tho' a Man of superlative Moderation : And seing the Church of Scotland had an high Esteem of him before, if Jurants will obstinately reject this Testimony of their own Dear *RULE*, some Folk perhaps will say they are become *UNRULY*.

8thly. The Jurants grant, That imposing sinful Terms of Communion, is just Ground of Separation, and *Eli's* Sons imposed sinful Terms of Communion, by tyrannizing over the People in commanding them to break the Law of GOD, in giving away both GOD's and Man's Dues of the Offerings, to please the sensual Appetit of these Belly-god Priests.

And thus I have proven, That it was Duty for the People of *Israel* to separate from Communion with *Eli's* Sons the Priests; And refused the Jurants great Argument, which they found upon a false Assertion, viz. That it was Duty for all the People of *Israel* to joyn in Communion with *Eli's* Sons, as Priests, while they were lying under most grievous Scandals, and grossly corrupting the Worship of GOD, and tyrannizing over the People.

C H A P. X.

Containing a plain Refutation of the Jurant's great Argument for Defence of their swearing the Oath, its being no Ground of Separation, which they endeavour to prove from their Supposition, That the Corruptions of the Scribes and Pharisees were not Just Ground of Separation.

THE second Instance of gross Corruptions and Defections that the Church of the Jewes was guilty of, which the Author strongly denies, that it was just Ground of Separation, he mentioneth in Pag. 21. The second Instance, says he, is from the State of the Church in the Days of Christ's Humiliation; the Church of the Jews at that Time was most corrupt, the Sadducees denied the Resurrection, the Pharisees were wholly ignorant of the Gospel, violent Establishers of their own Righteousness, shamelessly fond of Superstition and humane Traditions, gross Perverters of GOD's Law, bitter Persecutors of Christ and his Followers, great Oppressors, the Priesthood was kept by Moyer, and Bribery; yet Christ both by Practice and Precept, forbade to separate from this Church: I need not (saith the Author) give particular Instances of this, it's obvious to any that read the Scripture, that our LORD condescended in every thing to show an exact Observance of GOD's Institutions, suitable to that Administration and his State; he gave express Command to acknowledge and imploy the Priests of that Time in things belonging to their Office, Matth. 8. 4. and the Followers of our LORD imitated his Example herein, as Zacharias, Simeon and Anna, Luke 1 and 2 Chapters, and the Apostles of Christ still frequented the Jewish Synagogues after their LORD's Ascension, and still forced went not off, as you may see, Acts 13. 14. 15. and 17. 1, 2.

What the Author alledgeth to make for his Cause in this Instance, may be reduced to four Heads, viz. first, That notwithstanding of the Corruptions of the Jewish Church, our Saviour Christ commanded to joyn with it, and keep Communion

munion with the Scribes and Pharisees, and he insinuates with the Sadducees also. 2dly. That our LORD did practically joyn himself, to shew an exact Observance of GOD's Institutions suteable to that Administration and his State. 3dly. That particularly he commanded to acknowledge the Priests in things belonging to their Office. 4thly. That his Followers, Zacharias, Simeon, Anna, and the Apostles did imitate his Example in joyning in Communion with the Scribes and Pharisees.

As to the first of these I remark, That he tells not where our Saviour commanded his Disciples to joyn in Communion with the Scribes and Pharisees; but Papists and Protestant Prelates, and all who hold what he affirms, do give for their Ground, that which we have in *Matth: 23. 1, 2, 3.* Τὸς δὲ Ἰησοῦς ἐλάλησε τοῖς ὄχλοις καὶ τοῖς μαθηταῖς αὐτοῦ. Λέγων· Ἐπὶ τῆς Μωσέως Καθέδρας ἐκάθισαν οἱ Γραμματεῖς καὶ οἱ Φαρισαῖοι· Πάντα οὖν ὅσα αὐτοὶ ἐπαγοῦν ὑμῖν Ἰησοῦς, Ἰησοῦς καὶ ποιᾶτε. Καθ' δὲ ἔργα αὐτῶν μὴ ποιᾶτε λέγουσιν γὰρ, καὶ οὐ ποιοῦσιν. i.e. Then spake Jesus to the Multitude and to his Disciples, saying, The Scribes and Pharisees sit in Moses Seat. All therefore whatsoever they bid you observe, that observe and do; but do not ye after their Works for they say, and do not.

In clearing this Controversy, first, I shall shew what Office is meant by *Moses Seat*. 2dly. Whether they were lawfully constitute Officers, or not. 3dly. What were their chief Corruptions and Errors. 4thly. Whether our LORD gave a plain positive Command to joyn in Communion with them, or if he only upbraided his Disciples for joyning in Communion, or if he gave an Ironical Command to joyn in Communion with the Scribes and Pharisees.

I shall begin with the first of these, to wit, I shall shew what Office is meant by *Moses Seat*. And first in general, Doctor Hammond doth observe, That the Scribes and Pharisees could not properly be Successors to Moses; because he was the Mediator of the Old Testament, viz. Mediator Internunciatus, that is, such a Mediator as delivered from the LORD the Commands of GOD to the People, and returned to the LORD the People's Promise of Obedience, in the making a Covenant between the LORD and Israel: And so as he was Mediator, the Scribes and Pharisees could not be his Successors. But then considering Moses was a Prophet and an Interpreter of the Law of GOD, and also a ruling Governor in Israel, he might have Successors in the Office of the Ministry for expounding the Word of GOD, and ministering in holy things, and also Successors in Magistracy for Civil Government. And hence ariseth the Controversie among Interpreters about the Pharisees Office in succeeding Moses, viz. Whether as Ministers of the Church, or as Magistrates of the State.

I find that *Brugensis*, *Grotius*, and *Lightfoot* on this Scripture, and *Sir James Stuart* following them, in his fourth Dialogue against *Dr. Burnet*, do take *Moses Seat* here to signifie the Office of Magistracy; because the Pharisees having grasped into their Hands all the Power of Civil Government that the Romans permitted the Jews to exercise, I say, Grasped, because they did not allow the Sadducees their Share of Government: As these Authors above cited observe out of *Josephus* his Antiquities.

But

But on the contrary I take *Moses Seat* here to signify the Office of the Ministry; and for proving it I offer these Reasons, viz. 1st. Because in the Fourth Verse of the same Chapter our Saviour reproves these *Scribes and Pharisees*, for imposing impious, superstitious and burdensome humane Traditions, which the *Hebrews* themselves called *the rigorous Plagues of the Pharisees*; as *Hammond* observes out of *Maimonides*, and that these Burdens were the *Pharisees' own superstitious humane Inventions which they imposed authoritatively on their Disciples*; is the Meaning of this Text, as *Estius*, *Tirinus*, *Maldonatus*, *Menochius* and *Brugenfis* interpret it. And by this they appear to be a corrupt Ministry heaping up humane Inventions in Religion.

2^{dly}. In the 8 Verse our LORD forbids his Disciples in teaching the People to imitate the *Pharisees*; for the *Pharisees* did arrogate a Power to teach for Doctrine whatsoever they pleased, and would have all to believe whatever they taught was true and sound, merely because of their Authority of Doctorship, as the Church of *Rome* now arrogates Infallibility; and the Doctors were Dictators and Lorded over the Rest: But on the contrary our Saviour charged and commanded his Disciples not to be Authoritative Masters and Dictators of Faith, but to carry as Disciples to him who is the true Master and Author of Faith, and to carry all as Condisciples having Parity of Power, and none Lording over the Rest, in Opposition to the *Pharisaick* Clergy, thus it is understood by *Augustin*, *Beza*, *Menochius*, *Tirinus*, *Estius*, *Munsterus*, and *Brugenfis*; and thus it is plain our Saviour did speak of the *Scribes and Pharisees* as Ministers of the Church.

3^{dly}. It is plain from the 11 Verse, That our LORD commands his Disciples as Ministers, to keep within the Bounds of Parity of Power, in Opposition to the *Pharisaick* Clergy, who set up a Lordly Masterhip spoken of in the 10 Verse.

4^{thly}. In the 13th Verse, the Lord Jesus Christ pronounces a *Wo*, that is, the heavy Curse of God, upon these *Scribes and Pharisees*, because they shut the Kingdom of Heaven, for they would neither enter in themselves, nor suffer others to enter; For the People being to seek the Law at the Priest's Mouth, these *Pharisaick Priests* shut the Kingdom of Heaven, by Inculcating upon the People a false Interpretation of the Places of Scripture concerning the Messiah, and by imposing humane Traditions, and by Condemning the Miracles and Doctrine of Christ, and Persecuting him and all that followed him. Thus it is explain'd by *Menochius*, *Tirinus*, *Beza*, *Gerardus*, *Cassaubonus*, *Varatulus*, *Maldonatus* and *Bulinger*. So *Calvin* and *Musculus*, upon this Text observe, That seeing the Ministers of the Church are the Porters, that open and shut the Gates of Heaven, our Saviour speaks of the *Scribes and Pharisees* as Ministers of the Church, who by false Doctrine and tyrannical Sentences and Persecution, hindered the People from receiving the Gospel, yea and persecuted Christ himself.

5^{thly}. In Verse 15, our Lord pronounces a *Wo* to these *Pharisees* and *Scribes* that compassed Sea and Land to make one Proselyte, and when he was made, they made him twofold more the Child of Hell than themselves. The *Ethiopic* Translation says, *Ye compass Sea and Land to Baptize one Proselyte*; because the *Ethiopic* Interpreters observed

torved from the *Talmud*, That the Jews made their Profelytes by Circumcision, Baptism, and a propitiatory Sacrifice. And when they Profelyted poor Heathens, they made these Profelytes twice as superstitious as themselves, and so twice more worthy of Hell, as *Piscator*, *Beza*, *Vatablus*, *Brugensis Camero*, *Justinus*, *Musculus*, *Calvin* and *Grotius* explain it, and *Grotius* on the Place observes, That *Justinus* in his Time observed, That the Profelytes of the Jews, not only did not believe, but did twice as much blaspheme the Name of Christ, as the Jews themselves did. And seeing it was the Office of the Priests to make Profelyts by Circumcision, Baptism, and a propitiatory Sacrifice; therefore it is plain that our Saviour spake of these Pharisees as wicked superstitious Priests, who made Profelytes more Superstitious than themselves: By all which it is clearly evident, That these Scribes and Pharisees did sit in *Moses* Seat of Ministry, and not of Magistracy. And seeing they were the chief Sect of the Jewish Church, as *Josephus* says, *Antiq. Lib. 13. Cap. 17.* it was they who kept up the Face of the National Church, and therefore behoved to have their Priests, as is clear from *John* 1. 19. 24. and the Pharisees exercised Civil Government, in keeping up a Civil Sanhedrin, as well as an Ecclesiastick Sanhedrin, the one as a Council of States, and the other as a General Assembly; for the Jews had these two Kinds of Sanhedrins, as *Mr. Gillepsie* proves in *Aaron's Rod. Book 1. Chap. 2.*

And as a National Church hath both a Representative Church of Ministers, and the Nobility and Gentry of the same Church make up a Council of States, and exercise Civil Magistracy; so likewise the Nobles and great Men of the Pharisees, might very well exercise the Magistracy as far as the Romans permitted; and at the same Time the Pharisees also had their Ecclesiastick Sanhedrin of Priests, of whom our Saviour speaks in this Chapter: For by what is said above, it is plain, that our Saviour speaks of these Scribes and Pharisees, as the Ministry of the Church of the Jews, who by false Doctrine, and the Authority of their Sanhedrin or Assembly, shut the Gates of the Kingdom of Heaven. And *Josephus*, who lived among them, and being a Man of so great Learning, certainly knew why they were called Pharisees, he in his *Antiquities of the Jews, Lib. 17. Cap. 3.* tells us they were called Pharisees from *Pherussim*, i. e. *Interpreters*; because, as *Calvin* on *Matth. 3: 7.* observes, *They professed to give hidden Senses of the Scriptures, that all other Men were Ignorant of:* And by that crafty Delusion, they perswaded the People to believe all their Traditions and false Glosses that they put upon the Law of GOD; And hence they had their Name from their Ministerial Office of Exponing the Scriptures, tho' the Nobles and great Men among them were Civil Magistrats, as in every National Church. And so much for Clearing the first Point, Namely, That the Pharisees Office in sitting in *Moses's* Seat, of which our Saviour speaks, was the Office of the Ministry in Holy Things, in being Priests, Levites, and Doctors or Interpreters of the Law.

The second Thing to be cleared, was to show, *Whether it appears from solid Grounds, that they were lawfully constitute in the Office of the Ministry or not?*

And first, for Clearing this, I find the great *Gualterus* on *Matth. 23: 1. 2.* proves it from History, That the Scribes and Pharisees had no Divine Mission to the Office of Priests, Levites, and Doctors of the Law, but were set up by *Jason* a Heathen, whom *Seleucus* made High Priest, ; and that the Pharisees were originally Stoick Philosophers, and the Saducees Epicureans ; and, beside other History, he citeth for Proving this, 1 *Maccabees* 1. and 2 *Maccab.* 4.

2dly. In our *English* Translation, the Text says, *they sit in Moses seat*, in the Original the Word is *ἐκθίσαν* which properly signifies *they set themselves, or sat down at their own Hand*; thus it is translated by the most learned Interpreters, viz. *Scapula*, *Screvelius*, *Passor*, *Gualterus*, *Lightfoot*, *Brugenfis*, and *Erasmus* ; and so the very Words of the Text, declare them to be Intruders into the Office of the Ministry, who set themselves in *Moses* Seat, that is, intruded into the Office without Divine Mission, and so they were Thieves and Robbers, that came not in by the Door of Divine Mission, but did climb up by Intrusion into the Office of the publick Ministry.

The Third Thing to be cleared, is to show what were the chief Corruptions and Errors of Doctrine, that the Scribes and Pharisees maintain'd; and for clearing this, I offer the following Description ; the great *Ravanel* in his *Bibliotheca Sacra*, Part. 2. Pag. 292, following *Epiphanius* Here: 15th, observes a great many destructive Errors that were maintain'd by the Scribes and Pharisees, as first, *they deny'd that there are Three distinct Persons of the Trinity*. And for Proving this, *Ravanel* in the Place above-said, following *Epiphanius*, citeth *John* 8. 29. *Then said they unto him, where is thy Father? Jesus answered, ye neither know me, nor my Father: If ye had known me, ye should have known my Father also*. And this more plainly appears, by considering that the second great Error they maintain'd, was *their denying the Divine Nature of Christ*; for they taught and maintain'd, That the Messiah was to be only a meer Man of the Seed of *David*, and an Earthly King, as *Calvin*, *Musculus*, *Bucer*, *Marlorat*, and *Bullinger* observe, in Commenting on *Matth. 22: 42. 43. 44. 45. 46.*

The Third great Error they taught and maintain'd, was, *That outward Obedience fulfilled the Law, and merited everlasting Life*. This appears by our Saviour's Refuting that Error, *Matth: 5. 20. 21. 27. 28.* It's evident also by the Young Man's Question, *Matth: 19: 16. 20.* And *Paul* who was a Pharisee, and well knew their Errors, he set himself strenuously to refute that damnable Error which the Scribes and Pharisees, whom he calls the *Jews*, did maintain, viz. *Their turning the Mosaical Dispensation of the Law Moral, Ceremonial and Judicial, into a Covenant of Works*; for they taught that Men by outward Obedience to that legal Dispensation, did merit eternal Life by their own Righteousness, as plainly appears by the Epistle of *Paul* to the *Romans* 10: 3: compared with the 9th Chapter and 33d Verse; and thus these Scriptures are explained, as I have said, just

immediatly before the Citation; I say these Scriptures are thus explained by Calvin, Paraus, Martyr, Hofman, Bullinger, Beza, Menochius, Piscator, Estius, Toletus and Grotius, following Augustine and Chrysostom. And Turretin Theolog. Elenct. Part: 4. de necessaria secess: nostra ab Eccles. Roman: Pag: 23. proves: That the Pharisees taught and maintain'd the same Doctrine of the Merit of Works, that Papists hold, viz. That Men by the Merit of their own Works obtain eternal Happiness. And this is further evident by what we have in the Sum of saving Knowledge in the 2d Evidence of true Faith, Sect: 8. the Words are these, viz. That the Righteousness of every true Christian, must be more than the Righteousness of the Scribes and Pharisees; for the Scribes and Pharisees, albeit they took great Pains to discharge sundry Duties of the Law; yet they cut short the Exposition thereof, that it might the less condemn their Practice; they studied the outward Part of the Duty, but neglected the inward and spiritual Part, they discharged some Manner of Duties carefully, but neglected Judgment; Mercy and the Love of God; in a Word, they went about to establish their own Righteousness; and rejected the Righteousness of God by Faith in Jesus. And thus we plainly see, they turned the legal Dispensation into a Covenant of Works, and rejected the Covenant of Grace altogether; and surely that is damnable Heresy.

And to make it further evident, that these Scribes and Pharisees were not the true Church of GOD, but Blasphemous Heretick's; consider what we have in the Old Confession of Faith of the Church of Scotland, Chapter 18: concerning the Notes of the true Kirk, as it is Recorded in Knox his History Page 272: for Distinguishing the true Kirk from Sathans pestilent Synagogue, as there exprest, where it is said; The Notes and assured Tokens whereby the Immaculat Spouse is known from the horrible Harlot, we affirm; are neither Antiquity, Title Usurped, Lineal Descent, Place appointed, nor Multitude of Men approving any Error; for Cain in Title and Age was preferred to Abel and Seth; and the greater multitude followed the Scribes and Pharisees, than unfeignedly Believed and Approved Christ Jesus and his Doctrine; and yet as we suppose no Man of sound Judgment will say that any of the forenamed was the Church of GOD.

Thus we see by the Confession of Faith of our Renowned Ancestors; The Scribes and Pharisees and their Disciples are declared not to be the Church of God, but the horrible Harlot Sathan's filthy Synagogue; And that Confession of Faith is sworn unto by our National Covenant; And so by Vertue of our National Covenant, all Ranks of Persons in this Nation are sworn to defend that Confession of Faith as Orthodox. And if Jurants be able to Refute that Confession of Faith and our Covenant, they may try it: And let us see how they will free themselves from the Obligation of it.

The Fourth great Error that the Scribes and Pharisees maintained, was their Denying Jesus of Nazareth to be the Messiah, as is clear from Matth: 12 and 26 Chapters.

The Fifth great Error that the Scribes and Pharisees did teach and maintain, was their Heaven-daring Blasphemous Doctrine, that our Lord Jesus Christ did cast out Devils by Beelzebub the Prince of Devils, whereby they were guilty of the dreadful

sin against the Holy Ghost, for which our Lord Condemned them; as is clear from *Matth: 12: 32: 33: 34.* And thus the Place is explained by *Augustin, Hilarius, Chrysostom, Calvin, Bullinger, Brentius, Musculus, Melancthon, Piscator, Chemnitzius, Sarcerius, Theodoretus, Maldonatus, Menochius, Theodotio, Gomarus, Grotius, Brugenfis, Vatablus, Glassius, Camerarius, Hammond, Munster, and James Chappel.*

Having given these five chief Errors and Corruptions of Doctrine taught and maintained by the *Scribes and Pharisees*; For Brevity's sake I shall Name no more but shall proceed to the Fourth Point I promised to clear. Namely;

Whether our Lord Jesus Christ gave a plain positive Command obliging to join in Communion with these *Scribes and Pharisees*? Or 2dly. If he only upbraided his Disciples for Joyning in Communion with these *Scribes and Pharisees*? Or, 3dly. If he gave an Ironical Command to Joyn in Communion with them?

In Answer to the first of these, I deny that our Blessed LORD gave a plain positive Command to his Disciples obliging to Joyn in Communion with these *Scribes and Pharisees* as the true Church of GOD. My first Reason is, because they were not the true Church of GOD, but Blasphemous Hereticks, as I have clearly proven. 2dly. Because it was inconsistent with his own Office of the Ministry to command his Disciples to go and leave him and cleave to the *Scribes and Pharisees* as their proper Lawful Ministers.

As to the second of these; I also deny that our LORD's Words in that place can be truly Interpreted Indicatively, to upbraid the Disciples for Joyning in Communion with these *Scribes and Pharisees*; tho' a Learned Divine of the present National Church of Scotland explains the Words so, making the Text run thus; *Whatsoever they bid you observe, that ye observe and do; but ye do not after their Works, for they say and do not.* As if our Lord had said, *ye are so silly and ignorant that whatever they bid you observe and do; that ye observe and do, &c.* The Reasons why I cannot agree with that Interpretation are: First because, by that Interpretation our Saviour upbraided his Disciples that they did not as the *Scribes and Pharisees* did, and surely that is plainly inconsistent with the many Woes he Pronounced against these *Scribes and Pharisees* both for their Doctrine and wicked Practices, as is clear from the following part of the same Chapter. 2dly. Because that Divine's Interpretation, is contrary to all Translations of the Bible that are extant; Nor doth he so much as cite any Critick that hath Written on the Scripture, who Interprets it so; nor could I ever see any such: And to Interpret contrary to all Translations, Criticks and Commentators, is no small measure of boldness tho' he should but Interpret the first Clause of the Verse so; for thereby he opens a Door for Adversaries, to retort his Interpretation, with the Absurdities that will follow upon Interpreting the latter Clause of that Verse indicatively; he likewise opens a Door for Sophistical Adversaries to Interpret Imperatives Indicatively in all other Places that serve their Turn, contrary to all Translations of the

the Bible; and contrary to all Criticks and Commentatots on the Scripture and Confessions of Faith of the Reformed Churches.

As to the 3^d. of these, I Answer Affirmatively; That our Lord Jesus Christ gave an *Ironical Command* to his Disciples to Joyn in Communion with these *Scribes and Pharisees*. An *Ironical Command* is, when GOD or Man, perceiveth a Man or Party of Men, doing or endeavouring to do something that he hath an *aversion* unto, then in a way of Derision and Detestation of that thing he bids them do it; and thus the LORD in Holy Derision and Detestation frequently in Scripture, commands Men to do things that he hates. As in *Amos 4: 4*. Come to Bethel and transgress at Gilgal, multiply Transgressions, and bring your Sacrifices every Morning and your Tithes after three Years. *Isaiah 29. 1. 2*. Wo to Ariel the City where David dwelt: add ye Year to Year, let them kill Sacrifices; yet I will Distress Ariel, and there shall be heaviness and sorrow, and it shall be to me as Ariel. *1 Kings 22. 15*. Go and prosper for the Lord shall deliver it into the Hand of the King: Whereas in the 17th Verse, he threatens Destruction from the LORD, which came to pass. And *Mat. 26: 45*. Our Saviour in a Holy Derision and Detestation of his Disciples their sinful security, he commands them to sleep on now, and take their rest; in the mean Time when the cruel Enemy was coming to take their LORD the great Shepherd, and to scatter the sheep.

The Reasons why I take our Saviour's Words in *Matth. 23. 2, 3*. to be an *Ironical Command*, are first; Because this is agreeable to the Rule for Interpreting Scripture which is taught and maintained by Orthodox Divines, viz. *Augustin lib. 3. de Doctrin. Christ. cap. 16*: and *Turretin: Theolog. Elemt. part 1: page 169, 170*: the Rule is this, viz. That when there is a sentence of Scripture which is preceptive and commanding, either by way of requiring or forbidding; if that Scripture command and require to do a thing that is good and profitable and, agreeable to the Law of GOD. Or if that Scripture forbid any Vice, sin or wickedness, that is contrary to the Law of GOD; then that Scripture thus commanding, is to be understood to be a plain positive Command in its literal sense, and no Figurative Precept.

But if a Scripture command us to do any thing that is wicked, to wit, any thing that is contrary to the Law of GOD, and inconsistent with any of the substantial Principles of true Religion; then that Scripture thus commanding must be understood to be a figurative Scripture, and not a plain positive command: Or if a Scripture forbid us to do any thing which the Law of GOD, and true Principles of Religion require us to do, then that Scripture is also figurative, and not a plain positive Command.

2^{dly}. And the Reason is, because no Part of Scripture can bear any true Sense contradictory to the Law of GOD, or any substantial Principle of true Religion that the Lord hath Institute, for Obtaining eternal Salvation through a Redeemer the Lord Jesus Christ.

For the true Analogy of Faith, is to make Scripture interpret Scripture, so as no Part of Scripture shall be taken in a Sense contrary to, or inconsistent with the Attributes of God, the Law of God, or any fundamental or substantial Principle

ciple of true Religion. And that *Scripture must be thus Interpreted by Scripture*, is asserted by all Orthodox Divines; and this is plainly agreeable to our Confession of Faith, *Chap: 1: Sect: 9.*

3dly. It's plain, that if true Christians join in Communion with Hereticks, then they break the Second and Third Commands, and many Times the First and Fourth also: For Joining with Hereticks, is contrary to the *Receiving, Observing, keeping pure and intire all such Worship and Ordinances as God hath appointed in his Word.* And Joining with Hereticks brings Men to worship God another way than he hath appointed in his Word, in Hearing and Learning for Doctrine, Commandments of Men, corrupt Principles, and superstitious Worship; all which are plainly contrary to the second Command. And Joining with Hereticks, is contrary to the *Holy and Reverend Use of GOD's Names, Titles, Attributes, Ordinances, Words and Works*; for Hereticks profanely slight, undervalue and trample upon GOD's Attributes of Wisdom, Sovereignty, Holiness, &c. when they reject GOD's instituted Ordinances and Laws; for by Adding to, and taking away from GOD's Laws and Ordinances, and making up a Religion to themselves, they trample upon GOD's Wisdom, Sovereignty, Holiness, &c. and so the Hereticks make themselves their own GOD. And thus it is plain, That no Place of Scripture can bear a plain positive Command, obliging Christians to join in Communion with Hereticks; but where there is any Command for Joining in Communion with Hereticks, it must be figurative.

4thly. And where GOD commands any Thing contrary to the Moral Law, or substantial Principles of Religion, and then adds Threatenings, or contrary Commands, I find, then these Commands, to which Threatenings or contrary Commands are added, are Ironical Commands, as is plainly evident by the Examples that I have adduced in *Amos 4: 4:* compared with the 12 Verse, where the LORD threatens to meet *Israel* in a Judgment not named, to denote as great Judgment as that expressed before, by which some were overthrown as *Sodom*; as *Pool* and others observe: And in *Amos 5: 5.* the LORD gives a Command contrary to the Command in the 4th Chapter, and 4th Verse, and adds a heavy Threatening. And the Command in *Isaiah 29: 1.* hath a Threatening added in the 2d Verse. And the like we have in *1 Kings 22: 15:* compared with Verse 17 of the same Chapter, which lets us see the Commands to which the Threatenings are added, are Ironical Commands, which required to do Things not consistent with the Law of GOD and Principles of true Religion; because the LORD threatned to pour Judgments on *Israel* if they did what he bade them by these Ironical Commands: so in *Matth: 26: 45:* our Saviour commanded his Disciples to *sleep on and take their Rest*, contrary to the Law of GOD and Duties of Religion, that required them to watch with their LORD, and guard their own Lives, when the cruel Enemies were coming upon their LORD and them; and then Christ adds a contrary Command, and bids them [rise] which shows that his Command to sleep on, was an Ironical Command.

And

And in like manner our Blessed LORD, in *Matth. 23: 2, 3*: only Ironically commands his Disciples to join in Communion with the Scribes and Pharisees, which were grossly blasphemous Hereticks, as is clearly evident by what is said above: And to command his Disciples to join in Communion with Hereticks, was contrary to the second and third Commandments, as was made evident: And then our Lord Jesus, in the same 23d Chapter, denounces Eight Times *Wo*, that is, the heavy Curse of GOD upon these Scribes and Pharisees; and in the 33 Ver. he calls them a *Generation of Vipers, that could not Escape the Damnation of Hell*; and by Calling them Serpents and a Generation of Vipers, our LORD declares them to be the *Seed of the Serpent, Satan's pestilent Synagogue*, (as the old Scots Confession of Faith, Chap. 18. calls them) whom he Threatens, not only with temporal Judgments, but also with *Eternal Damnation in Hell*: And hence it is plain, from the Analogy of Faith and parallel Texts, That our LORD gave only an Ironical Command to his Disciples, to join in Communion with the Scribes and Pharisees.

But for further Clearing this Point, some perhaps will ask, whether such an Ironical Command did oblige to Obedience, so as that it was necessary Duty for the Disciples to do what was Commanded?

To that I answer, It was not Duty for the Disciples to do what was required by that Ironical Command.

And my first Reason is, because it is evident by the Examples given; that an Ironical Command is but just as if GOD would say; *I see ye do or design to do such a Thing that is contrary to my Law; go on and do so; if you would have Plagues and Judgments poured out upon you for obstinate wilful Transgression of my Law, and perfidious Apostacy from the Divine Institution of Ordinances; and assure your selves of heavy Judgments for your Reward.*

My second Reason is, *Because these Scribes and Pharisees denied the Persons of the Trinity, the Divine Nature of Christ, and that Jesus of Nazareth was the Messiah*, as was made evident; and so they were most grossly blasphemous Hereticks, from whom it was necessary Duty to separate, according to all Orthodox Divines; yea the Jurants in their first Just Ground of Separation do grant, *That Heresie in Doctrine, and particularly denying the Divine Nature of Christ, or denying Jesus of Nazareth to be the Messiah, makes it a necessary Duty to separate from such gross Hereticks.*

3dly. It's plain that the greatest Part of the Scribes and Pharisees, especially their *Sanhedrin*, or Assembly that condemned Christ, were guilty of the Sin against the Holy Ghost in condemning Christ as a Blasphemer for calling himself the Son of GOD; for they inculcate on the People he was a Deceiver, *that cast out Devils by Beelzebub*, and so they were guilty of the Sin against the Holy Ghost; and thus they were the vilest of Apostates: and the Pharisaick Clergy were guilty of that fearful Heaven-daring Apostacy long before *Pilate* and they condemned and crucified the LORD Jesus, as appears by the 12 Chapter of the Gospel according to *Matthew*: And surely it were a dreadful thing to affirm that Christians ought to joyn in Communion

munion with these that Christ had publickly and judicially condemned for being guilty of the Sin against the Holy Ghost.

4thly. *The Scribes and Pharisees denied the Covenant of Grace altogether, and taught and maintained that damnable Error, that Men obtain Eternal Happiness by the Merit of their own Works; and so they by their Doctrine destroyed the Way of Man's Salvation through a Redeemer: and surely it is necessary Duty to separate from such blasphemous Hereticks. I might add many other Reasons, but these make it clearly evident, That these Scribes and Pharisees were damnable Hereticks; and that it was simply unlawful to keep Communion with them.* And here I shall conclude this Point with the Testimony of some learned Men, not only Protestant, but also some Papists; declaring, That these Scribes and Pharisees were called a Generation of Vipers, as being the Children and Synagogue of Satan the Serpent, in Opposition to the true Church the Children of the Woman; and on Account of making the Works of the Law the meritorious Cause of Man's Salvation; Scribes and Pharisees could not escape the Damnation of Hell. See Beza, Piscator, Lightfoot, Hammond, Grotius, Camero, Maldonatus, Schmiddius, and Brugenfis on Matth. 3. 7. And these Scribes and Pharisees taught, that Bodily Penance satisfied GOD for some Sins, and natural Death satisfied for other sins; for this see *Babylon: Joma: Fol: 86. 1.* and before the Incarnation of Christ they offered Sacrifices for sins of high Contempt of GOD, after the Men were dead that committed them; see *Epitom: Jasonis Cyrenai de Oblationibus: & Hierosol: Sanhedrin Fol. 37. 3.* And that was equivalent to Popish Mass to bring Souls out of Purgatory.

S E C T. II. *Containing a Refutation of the Jurant's Assertion that our Saviour himself did actually joyn in Communion with the Scribes and Pharisees.*

HAVING in the last Section proven, That our Saviour gave only an Ironical Command, which was a Warning with Certification to his Disciples not to joyn in Communion with these blasphemous Hereticks the Scribes and Pharisees; as indeed generally all Ironical Commands are Warnings to forbear Sin, with Certification of Judgment if the Party forbear not: I come now to answer the second Head of the Jurant's Instance, which he asserteth; namely, *That our LORD did practically joyn in Communion with these Scribes and Pharisees, to show an exact Observance of GOD's Institutions suitable to that Administration and his State.* But the Jurant citeth no Scripture to prove that bold Assertion.

To which Assertion I answer, *first.* It is clearly evident, That these Scribes and Pharisees denied the Divine Nature of Christ, and likewise denied that Jesus of Nazareth was the Messiah, and therefore they were Hereticks from whom it was necessary Duty to separate, even according to the Jurant's first Just Ground of Separation: And if the Jurants can prove, That it was incumbent on our Saviour as he was Man, to joyn in Communion with damnable Hereticks, even these that were guilty of the fearful Blasphemy against the Holy Ghost, as the Pharisaick Clergy were; let them try it, and let us see by what Scriptures they will prove the Point.

2dly. The Author falsely asserts, That it was suitable to GOD's Institutions and our Saviour's State, that our LORD should joyn in Communion with damnable Hereticks that denied the Divine Nature of Christ, and that Jesus of Nazareth was the Messiah; yea, and wholly rejected the Covenant of Grace, and set up a Covenant of Works, and were guilty of Blasphemy against the Holy Ghost: Is it not dreadful to affirm, That GOD's Institutions required our LORD as Man, and as an Example to his Followers, to joyn in Communion with such, they being monstrously blasphemous Hereticks?

3dly. We have not the least Mention of our Saviour his joyning in Communion with these Scribes and Pharisees, nor so much as appearing publicly in the Temple before he entred on his Publick Ministry, except at twelve Years of Age he disputed with the Doctors in the Temple, Luke 2. 46. But that was no joyning in Worship: And who would be so unreasonable as to affirm that Mr. Knox his disputing with the Sub-prior, and the Friar Arbugkil at St. Andrews, was joyning in Worship with the Papists? See Knox's History Book 1. Pag: 79, 80, 81, 82, 83.

4thly. Our Saviour had no personal sin, and therefore needed neither Legal Purifications, nor Offerings to be offered to GOD for his own Person, who was GOD-MAN, the Second Person of the Blessed Trinity, nor was there any Law requiring any Man, to offer Sacrifice to GOD, but upon the Account of Sin; and so our Saviour was not obliged by any Law to offer Sacrifice according to the Ceremonial Law, for his own Person, being the Person of GOD himself and free of Sin: The only Offering that he was obliged to offer to GOD, was himself for the Sins of the Elect, which Offering he offered once, Heb. 9. 26. As for the Offering which his Mother Mary offered, Luke 2. 24. it was for her own Purification, not for Christ, as Lightfoot following Piscator and Brugensis well observes on that Text: And as for the Dedication, it was his Parents and not the Pharisaick Priests that presented him to the LORD: And as for Circumcision, the Text says not that the Priests administred it; and Turret. & Sharp de Baptismo observe, That by the Law, Parents might circumcise their Children, there being no Command given to the Priests, to administer it as a Part of their Office; and Brugensis, Lightfoot and Grotius on Luke 1. 59. do say, That Parents or Friends might, and did circumcise for ordinary.

But when the Jurants perceive themselves blockt up by their own Concessions, and other Arguments, perhaps they may turn desperate, and without any Shadow of a rational Answer to what Arguments I have advanced on this Head; in this desperate Case, I say, they may unreasonably trample upon their own Concessions and other Arguments, and borrow two or three Arguments from Prelatists and Papists to help them here in their Strait: And tho' I am not obliged to answer any of their Cavils till they refute their own Concessions, and prove, that damnable Heresie, and the Sin against the Holy Ghost, is free of any such gross Defection as can be just Ground of Separation; I say, till they prove that, I am not obliged to answer their Cavils about our Saviour's joyning in Communion with Scribes and

and Pharisees: Yet lest the Jurants banter, and impose upon weak well meaning People, by Popish and Prelatick Arguments on this Head: I shall answer the strongest Arguments, that Prelatists and Papists advance on this Head.

The first Argument is, *That our Saviour went into the Synagogue and taught, disputed, and wrought Miracles, as in Matth. 4. 23. and 12. 9. Mark 1. 21. Joh: 18. 20.*

In answer to that, I say first, There is no Mention in these Texts that our LORD joyned in Communion of Worship with the Scribes and Pharisees.

2dly. Calvin, Bucer, Bullinger, Musculus, Marlorat and others of the best Commentators on these Texts, tell us, That our Saviour did not make Use of the Synagogues and Temple for joyning in Communion with Scribes and Pharisees; but for these Ends, to wit, 1st. *That he might have the fittest Place for publick preaching the Gospel, where all the Congregations were assembled, especially seeing proud malicious Pharisees not readily have come to hear it, if he had not preached before their Faces.*

2dly. *That he might let his Adversaries see he was a faithful Minister, that would not forbear to execute his Office for Fear of the Faces of Men; and to give a Patern to Gospel Ministers to do the like.*

3dly. *That he might publicly vindicate his Doctrine against his most learned Adversaries the Pharisees and Doctors of the Law.*

4thly. *That he might confute his Adversaries publicly before all the People, and leave them inexcusable, and condemn their obstinate Infidelity, that would not believe in him as the true Messiah, who performed all the miraculous Works, that the Prophets foretold should be done by the Messiah.*

5thly. *To vindicate himself from scandalous Reproaches, which they unjustly laid upon him, alledging he did break the Sabbath, and the like: For tho' he did not regard their Authority, nor appear before them upon their Demand or Summons, yet he went into the Synagogue when he thought fit, and vindicate himself from their Aspersions, and wrought a Miracle before their Eyes, Matth: 12. 10, 11. But he joyned not in Communion with the Pharisees: Yea not only Protestant, but even several Popish Commentators, do not so much as alledge upon this Place, that our Saviour did here, joyn in Communion of Worship with Scribes and Pharisees; for this see Beza, Piscator, Grotius, Ludovicus de Dieu, Ja: Capellus, Ader, Menochius, Camerarius, Maldonatus, Theodotio, and Brugenfis.*

The second Argument advanced by some Papists and Prelatists, viz: *Brugenfis and Lightfoot on Luke 4. 16.* On which Place they alledge our Saviour joyned in Communion with the Pharisees: And that he read and expounded the Law according to the Order of the Synagogue-Worship.

In Answer to which, I say first, It being made evident, these Scribes and Pharisees were blasphemous Hereticks, then according to the Jurants first Ground of Separation, the LORD Jesus Christ could not joyn in Communion with them; and so Jurants without Contradiction even to themselves, cannot say that our Saviour's reading in *Isaiah*, in the Synagogue was joyning in Communion with Hereticks.

2dly. Tho' our Saviour got the Book of the Prophet *Isaiah* delivered to him, yet

that does not at all prove, that he did read and expound the Prophecy as a Member of that Synagogue, in Communion with that Heretical Church. *First*, because I have proven already he could not joyn in Communion with such blasphemous Hereticks. *2dly*. Because he did not read according to the Order of the Synagogue; for *Lightfoot*, *Brugensis* and others who write on that Subject, do assert, That in the Synagogue there were seven Readers every Sabbath, *viz*: The first was a Priest, the second a *Levite*, and after him five *Israelites* successively read in the Law and the Prophets, but none of them might presume to read until the *Archisynagogus* or Minister called every one and gave him the Book, and the Place to read according to their Rubrick; and gave him Commission and Power to read, and explain. And this was the Order of their Synagogue-Worship, as appears by what we find recorded by *Maimonides in Sanhedr. Cap: 1.* and *Hierosol: Peab: Fol: 21.* and *Hierosol: Buccirim Fol: 65.* and *Babyl: Beracoth Fol: 28.* And from the Text it is plain, that our Saviour was not called by the Minister of the Synagogue, to stand up and read, nor got he the Place of the Book given him by Direction of the Minister, nor got he Commission and Power to read and explain the Prophecy, as was the Order of these that joyned in Communion in their Synagogue with their Minister, Priest, *Levite* and other Doctors and Lecturers.

3dly. By considering the 14th and 15th Verses it plainly appears, That what is said in this 16th Verse holds out to us, that our Saviour was performing his ordinary Course of his publick Ministry, and so went into that Synagogue, as he did into other Synagogues, to preach the Gospel, and took that Place of the Prophecies of *Isaiah* to be his Text: This is most clearly evident by considering the 18 and 19 Verses of this Chapter, so that he did not perform that Exercise, as a Jewish Lecturer; but as the *Messiah* himself, fulfilling that Prophecy in preaching the Gospel: And in 21 Verse he plainly tells them, *This Day, this Scripture is fulfilled in your Ears*: So that our LORD was uncontestably performing his Gospel Ministry there, as he did in *Gallilee*, spoken of in Vers: 14. 15. and in *Capernaum* Ver: 23. For this see *Lightfoot* and *Brugensis* on Ver: 16: and *Sarcerius*, *Brentius*, *Bullinger*, *Calvin*, *Bucer*, and *Zuinglius*, on Luke 4. 14, 15, 16, 17, 18, 19, 21, 23: And that which makes it likewise very clearly manifest is, That it was not upon the Call of the Minister of the Synagogue that he preached; but by the Authority and Direction of the Spirit of GOD, as the Learned *Sarcerius* observes on the 14 Ver: and *Calvin*, *Piscator* and *Brugensis* observe on the 17th Verse, That by Vertue of his Ministerial Office, he choosed the Place of Scripture on which he preached, and so it was not chosen to him by the Minister of the Synagogue, according to the Order of their Synagogue. And *Brentius*, by comparing the 21 and 23 Verses, observes, That our LORD preached here in *Nazareth* as he did in *Capernaum*, and other Places; the same is asserted by *Brugensis*. And as for our Saviour his making Use of a Book belonging to the Synagogue, it no more proves that he joyned in Communion with the *Scribes* and *Pharisees*, than a Minister that had an extraordinary Call from GOD to go and preach the Gospel to the Jews in

their Synagogues, that he might the more clearly convince them, his making Use of the Hebrew Bible that they keep in their Synagogues; would prove that the Minister that took his Text out of the Hebrew Bible did joyn in Communion of Jewish Worship.

And it is remarkable, that Papists and Prelatists observe on the 28 Verse, *That our Lord had compared that Synagogue in the preceeding Verses, to Israel in their most corrupted Idolatrous State; and therefore he declared them to be as unworthy of Miracles, as Idolatrous Israel in the Days of Elias*: Thus the Place is explained by *Brugenſis, Menochius, Lightfoot* and *Gretius*. And surely it were absurd to say, That our Saviour could joyn in Communion with these that were as abominably wicked as Idolatrous Israel in the Days of *Elias*; for *Elias* himself separated from Communion with Israel, as Learned *Turretin de Seceſſ. noſtra ab Eccleſ. Rom. pag. 37.* well observes.

The Third great Argument advanced by some Papists and Prelatists for proving that our Lord Jesus Joyned in Communion with the Scribes and Pharisees, is, that our Saviour went up to Jerusalem and Stayed there at the time of the Feasts, viz. The Feast of Tabernacles, Passover, Dedication and Pentecost; for Bishop *Lindsay* following the Popish Divines at Rheims, holds and confidently asserts: That, when our Lord went to Jerusalem to a Feast, he did approve of, and Joyn with the Pharisees in keeping that Feast.

To which Mr. *Gillispié* Answers in his Dispute against English-popish CEREMONIES, Part 3: chap: 6: Page. 103. speaking of the Feast of Dedication, Mr. *Gillespie* following *Fulk, Cartwright, Juxius, and Hospinian*, answereth; that our Saviour his being present at the Feast of Dedication, John 10. 22. doth not prove that he did approve of that Feast, or Joyn with the Pharisees in keeping it: But the Reason why our Saviour did take that and the like Occasions to be at Jerusalem was, that he might then sily sow the Seed of the Gospel, in preaching to the multitude.

But seeing our Lord did keep the Passover at Jerusalem, the Jurant Author will hence conclude our Saviour joyned with the Scribes and Pharisees in that Ordinance.

In Answer to this, First I must mind the Author of his first just Ground of Separation; according to which it is plain, that seeing the Scribes and Pharisees were most gross Blasphemous Hereticks, separation from them was necessary Duty.

2dly, Tho' it be plainly evident from Scripture that there were four, and such ground from the Word of GOD, that it needs not be doubted there was a fifth Passover between the Time of our Lord's Baptism, and his Crucifixion; yet I find no Proof from the Scripture, that at any of them, he did joyn in Communion with the Scribes and Pharisees in the Celebration of that Solemn Ordinance.

The first of these Passovers I find Recorded in John 2. 13, 14, 15, 16. where it is very plain, that our Lord purged the Temple and Preached the Gospel: But not the least mention in these Texts of his joyning in Communion with Scribes and Pharisees; Nor is there any such thing asserted by the most Learned Expositors: For this see Famous Mr. *Baillie Oper. Chron. lib: 2: page 91: 92: follow-*

ing Irenæus, Epiphanius, Lyrannus, Abulensis, Pererius, Maldonatus, Petavius, Calvin, and Musculus; See also Chrysostom, Lightfoot, Bucer, Brentius, Grotius, Waserus, Zegerus, Drusius, Erasmus, Brugenfis and Camerarius on these Texts.

The second Passover is Recorded John 5. 1. but being somewhat darkly expressed, Mr. Baillie Oper. Chron: lib: 2: Observes; *That some alledge this Feast John 5: 1: was not the Passover but Pentecost; because it appears to follow immediately upon the Passover in the second Chapter, 13: Verse: to which Mr. Baillie Answers; that is plainly false; for after that Passover, Chapter 2: Verse 13: Our Lord Christ expressly affirms; Chap: 4: in Verse 35: there are yet Four Moneths to the Harvest: Whereas the Wheat Harvest was near at an end at the Feast of Pentecost; at which Feast the Harvest being at an end, there was an Offering of Unleavened Cakes to be Offered to the Lord. For as Mr. Baillie lib: 2: Page 76: Observes out of Ainsworth on Levit: 23: following Maimonides; and Chemnitius on Luke 6: 1: and comparing Exod: 9: 31: 32: with Levit: 23: 11: 15: he observes, I say, that the Jews had two Harvests; the first was the Barley Harvest at the time of the Passover; and on the second day after the Passover was the Sheaf to be offered, viz. A Sheaf of Barley, and Fifty days after was Pentecost, which was the end of the Wheat Harvest called the second Harvest; because the Barley was Reaped before the Wheat was Ripe for the sickle: And at this Feast of Pentecost the Offering of Unleavened Cakes was to be Offered at the end of the second Harvest: And so it could not be Pentecost which was not Four Moneths before, but in the very end of the second Harvest, and the Passover in the time of the first Harvest, and but fifty days before Pentecost the end of the second Harvest. As these Divines on Exod: 9: 31: 32: and Levit: 23: observe. Nor could it be the Feast of Tabernacles that is spoken of John 5: 1: tho' Cartwright, Maldonatus and some others do hold it: For that was seven Moneths before the Barley Harvest, and nine before the Wheat Harvest: For that Feast was in the seventh Moneth, viz. in our September. Thus Mr. Baillie. And tho' Christ Chap: 4: 35: says the Spiritual Harvest was come, yet with the Jews he allowed there were four Moneths to the Temporal Harvest.*

Now from the whole it is plain, That seeing it was after the Passover Chap: 2: 13: that our Lord in Chap: 4: saith, *there are yet four Moneths to the Harvest: The Reason of that is, because the Apostle John connects that Part of our Lord's Discourse in the Exercise of his Ministry afterwards, to the Description of the Passover going before; altho' this Discourse of saying, it is four Months to the Harvest could not be spoken at the Passover, or Pentecost for both of them were in Harvest: viz. The Passover in the Barley, and Pentecost in the Wheat Harvest and but fifty Days between: Nor could these Words be said at the Feast of Tabernacles which was seven Moneths before the first, and nine before the second Harvest: So that John having given a Description of the Passover chap: 2: 13: in chap: 4: Ver: 35: tells us, a saying that Christ spoke in Preaching at so long Distance of Time after that Passover, that it was but four Moneths to the Harvest of the next Year: And there being but fifty Days between the Passover and Pentecost; This Feast John 5: 1: could not be the Feast of Pentecost next after*
the

the Passover, *John 2: 13*: nor the Feast of Tabernacles for Reasons above said: And therefore it must be the Passover. Mr. *Baillie* followed *Chemnitius*, *Beza*, *Junius*, *Rollocus*, *Grotius*, the Dutch Annotations and other Protestant Divines, as also the most Learned of the Papists. viz. *Baronius*, *Jansenius*, a *Lapide*, *Henricus Philippi*, *Emanuel Sa*, *Toletus* and *Ferus*, all whom he citeth Page 92: who all hold *John 5: 1*: to signify the Passover: And beside all these, the same thing is asserted by *Irenaeus*, *Chrysostom*, *Theodotio*, *Camerarius*, *Brugensis*, *Lightfoot*, and *Grotius*: Who beside other Reasons, give this for one, viz. That tho' the Word [Passover] be not added *John 5: 1*: to the Word (Feast) yet by way of Eminence the Feast, there doth signifie the Passover, as *Mark 15: 16*: *Luke 23: 17*: in which Places the Word Passover is not added: But after all; neither in the Text doth it at all appear, that our Lord at that Passover joyned in Communion with Scribes and Pharisees: Nor do these Expositors on the Place affirm that he did.

The Third Passover is mentioned *John 6: 4*: But I find not any evident ground at all in that chapter; for making it appear that our Lord did go up to *Jerusalem* to that Passover: Nor do the most Learned Expositors assert that he went up to *Jerusalem* to it; Nor could I ever see any Critick or Commentator who affirms that there is any solid Ground at all in the whole Chapter, or else-where in Scripture to believe that he either went, or yet commanded his Disciples to go up to *Jerusalem* to that Passover: Tho' I have Consulted a good many Criticks and Commentators on the Place, viz. *Augustin*, *Chrysostom*, *Calvin*, *Beza*, *Piscator*, *Bucer*, *Bullinger*, *Musculus*, *Marlorat*, *Brentius*, *Chemnitius*, *Hammond*, *Lightfoot*, *Ludovicus de Dieu*, *Grotius*, *Theodotio*, *Menochius*, *Estius*, *Maldonatus*, *Toletus*, *Brugensis*, *Beda*, *Vatablus*, and *Zegerus*.

The Learned *Musculus* and others on the Place, give a Reason why our LORD did not go up to *Jerusalem* to that Passover; Viz. For fear he should irritate the malicious Rage of his cruel Enemies the Jews against him, before his Time: Which is the same Reason that *Scaliger*, *Baillie* and others following *Scaliger*; viz. *Calvisius*, *Causabonus*, *Deckerus* and *Suarez*: I say, its the same Reason that they give why Christ did not go up to *Jerusalem* to another Passover. Sure this was plain Separation from Communion with Scribes and Pharisees in keeping their Passover at *Jerusalem*, when our Lord did not so much as go to the Place; nor command his Disciples to go.

There is a Fourth Passover imported by what we find in *Luke 6: 1*: And it came to pass on the second Sabbath after the first, that he went through the Corn Fields; and his Disciples plucked the Ears of Corn, and did eat rubbing them in their Hands. Mr. *Baillie* Oper: Chron: Lib: 2: Page 92: 93: following *Mercator*, *Scaliger*, *Calvisius*, *Causabonus*, *Deckerus*, *Suarez* and *Henricus Philippi*, takes this Place of *Luke* to import a fourth Passover, his first Reason is taken from the Greek Words SABBATON DEUTEROPROTON i. e. Sabbato secundo primo, as he interprets them, following *Junius*: That is strictly speaking, the second first Sabbath: The meaning of that is, the first ordinary Sabbath after the first day of Unleavened Bread,

it's called the second, because it was second in Order of Time, and afterward called the first; because tho' it was second in Time, it was first in Dignity, the Moral Sabbath being more Holy than any Ceremonial Festival Sabbath, such as the first Day of Unleavened Bread, which was a Ceremonial Sabbath of Solemn Convocation: Thus Mr. Baillie interprets it, *Lib. 2: Oper: Chron: Page 77.* In which he follows the Judgment of Epiphanius, Casaubonus, and Petavius. And thus Luke 6. 1. must import that the second Sabbath after the first was the first ordinary Sabbath after the first Day of Unleavened Bread, and at the end of the Passover immediately preceeding: And further, Mr. Baillie Page 93. above cited, proves this Sabbath was not at the first Passover Jo. 2. 14. Nor at the second in John 5. 1. It was not at the first, because after the first, for a long time, John the Baptist was not put in Prison; as is clear from John 3. 24. But before the Disciples plucked the Ears of Corn, John was put in Prison, as is evident from Matth: 12. 1, 2. and 11. 2. Neither was it at the second in John 5. 1. For our Lord remained at Jerusalem at that time, and healed the Impotent Man at the Pool of Bethesda, John 5. 2. 5. Nor could our Lord leave the City before all the Days of Unleavened Bread were ended; And seeing that second Sabbath after the first did fall always within the seven days, or on the eight day of the Feast of the Passover he could not leave the City till the Solemnity was finished: And therefore that which appears to be most true, is, that upon that Sabbath immediately after the Passover, and before the Feast was ended, our Lord went through the Corn Fields, which was done in Gallilee, when Jesus for fear of the Jews did not go up to Jerusalem. Thus Mr. Baillie following Scaliger, Mercator, Calvinus, Casaubonus, Deckerus, Suarez, and Henricus Philippi. And this lets us clearly see Christ did not joyn in Communion with the Scribes and Pharisees in keeping their Passover at Jerusalem; seeing he was not at Jerusalem at that Time. But seeing this Reckoning will make five Passovers between Christ's Baptism and Crucifixion; and consequently it will be longer than Three Years and an half of his Publick Ministry, which seems not to agree with Daniel 9. 27. Where the Publick Ministry of the Messiah, and Confirmation of the Covenant is defined by the half of a Week, that is three Years and an half.

To that Mr. Baillie answereth *Lib. 2: Oper: Chron: Page 95:* saying, it is a wrong Exposition of Dan: 9. 27. to say, that Christ should die in the middle and not in the end of the last of the seventy Weeks. For Mr. Baillie *Lib. 1. Oper: Chron: Page 182:* following Sanctius observes; That the Hebrew Text doth not signifie the half, but the middle: viz. A Civil middle, but not a Mathematical middle; For the Civil middle is only about the middle, tho' some considerable space after it. As Junius and Calvinus Interpret Dan: 9. 24.

The Fifth Passover is Recorded in John 13: 1: Matth: 26: 16: And this was Christ's last Passover, which he kept with his Disciples the Night before he was Crucified. And it is certain that our Lord Jesus did not joyn in Communion with the Scribes and Pharisees in keeping that Passover, which I shall prove. And my Reasons are,

First, Because as Mr. Baillie *Oper. chron: Lib: 2: Page 83.* following Calvin, Scal-

Scaliger, Calvinus, Casaubonus, Deodatus, Piscator, the Dutch Annotators, and many other Protestant Divines, and many of the most Learned of the Popish, viz. Jansenius, Maldonatus, Salmeron, Petavius, and others who followed Paulus Burgensis a Jew, upon John 18. 28. who observe it to be clearly evident that Christ did keep that last Passover the Night before the Jews did keep the Passover, Viz. Twenty Four Hours sooner than the Jews kept it: For it's undenyably evident from Matth. 26. and the rest of the Evangelists, that our Lord kept the Passover before he was taken: And it is also clear from John 18. 28. That on the next Day the Jews would not go in to Pilate's Judgment-Hall lest they should be defiled: but that they might Eat the Passover. Intimating (as Mr. Gillespie in Aarons Rod Page 109 saith) that if they had gone in upon a Litigious Action on a Holy Day, it might have defiled them, and that moral Uncleanness might have kept them back from the Passover.

By which we plainly see, that Christ was so far from joyning in Communion with Scribes and Pharisees in keeping that Passover, that he kept the Passover with his Disciples twenty four Hours, before the Scribes and Pharisees kept it.

My second Reason is, because the Lord Jesus needed not joyn with the Priests for offering Sin-Offerings or Trespas-Offerings; For he had neither sin, nor Trespas, he being the second Person of the Blessed Trinity, Infinitely Holy, it would have been a contradiction to his Blessed Perfection to have offered Sin-Offering or Trespas-Offering for his own Person; for his Offering due to GOD was only himself to be once offered for the sins of the Elect, *Heb. 9. 28.*

My Third Reason is, because the Scribes and Pharisees were most gross Blasphe-mous Hereticks, and therefore Christ could not joyn in Communion with them, as the *Jurant* plainly holds in his first just Ground of Separation, which is Heresie in Doctrine. But seeing Christ kept the Passover Twenty Four Hours sooner than the Scribes and Pharisees, hence ariseth a Question, *Viz. Did our Lord keep the Passover on the Fourteenth Day of the first Moneth at Even according to the Law, Exod. 12: 15: 18: Levit: 23: 5?* To this *Grotius, Brugensis, and Hammond*, following *Spalatenfis, Cedronus, Petrus Alexandrinus, and Metrodorus*, answer; That the Jews kept two kinds of the Passover, *Viz. 1st. A Sacrificative Passover*, in keeping which they killed the Paschal Lamb, and did Eat it with Unleavened Bread and bitter Herbs on the fourteenth Day of the first Moneth at Even, according to the Law; *2^{dly}. A Memorative Passover* which was not commanded by the Law; but only a Voluntary Rite, wherein they did Eat Unleavened Bread with bitter Herbs without any Lamb, and this they did in Memory of the Passover: As the Jews did in *Babylon*: It was called Memorative, in Opposition to the Sacrificative Passover; because in it they did not Sacrifice or kill the Lamb appointed by Law; and the Jews kept this Memorative Passover in time of Exile, or in time of Wars in *Judea* when they could not keep it according to the Law, as to time and place; *Viz. The fourteenth Day of the first Moneth at Even, in Jerusalem.* And therefore these Divines affirm, that Christ kept only a Memorative Passover on the thirteenth Day at Even; and Learned *Pool* in his *Synopsis Criticorum* on *Matth.*

Matth: 26. 17. follows the same Mistake, and gives the same Reason that these Divines give, *Viz.* Because our Lord was necessitated to do so, seeing he was not to live until the time appointed by the Law. But Mr. Baillie Oper: Chron: Lib: 2: pag: 84: following Calvin, Scaliger, Calvisius, Casaubonus, Deodatus, Piscator and the Dutch Annotators; and some of the most Learned Popish Divines, viz: Jansenius, Maldonatus, Salmeron, and Petavius, who all followed the Learned Jew Paulus Burgenfis, I say, following these Mr. Baillie affirms; That Christ kept that Passover on the Fourteenth Day at Even, according to the Law, and did Eat the Lamb, Matth: 26: 19, 20, 21. Luke 22. 7. 13. 15. And gives these Reasons to prove it, *Viz.* First, Because that Memorative Passover was only a Voluntary Rite, but no Legal Worship, and so was Superstition; which our Lord could not be guilty of. 2dly. Because its false to affirm that the Jews in Babylon kept the Passover without killing and Eating the Lamb, there being no Ground in Scripture for proving it. 3dly. Our Lord could not be necessitated to break the Law for want of Time, he having Divine Power over all Creatures, and so to restrain his Enemies till he fulfilled the Law. 4thly. Tho' the Jewish Priests did not Kill the Paschal Lambs till the Evening in which they kept the Passover; our Lord needed not, nor did Employ them to Kill it; For Philo a Learned Jew who lived in Judea before the last Destruction of the Temple affirms; that the Jews held it as a Point of Faith, that GOD permitted Masters of Families to Kill the Lamb in their own Houses. 5thly. The Jews that Year kept the Passover on the Fifteenth Day, and so Transgressed the Law: The Scribes and Pharisees frequently did so, as Paulus Burgenfis a Jew demonstrates, and Casaubonus proves the same by Multitudes of Testimonies of Jewish Rabbies. Thus Mr. Baillie.

And thus it is plainly evident from the whole, that our Saviour did not join in Communion with the Scribes and Pharisees.

S E C T. III. Containing a Refutation of the Jurants Argument for Defence of the Oath, founded on the Command given to the Man that was cleansed of the Leprosie, to go and shew himself to the Priests, Matth: 8. 4.

THe third General Head of the Author's Instance that I had to answer was this, *viz.* That our LORD gave express Command to acknowledge, and employ the Priests of that Time in things belonging to their Office, Matth: 8. 4.

In Answer to this, first, lest his Memory fail him, I must tell him, That seeing the Scribes and Pharisees were gross blasphemous Hereticks, as was made evident; then according to the Author's first Just Ground of Separation, it was an indispensable necessary Duty to separate from Communion with them: And if he be able to reconcile that with an express positive Command of Christ obliging his Followers to joyn in Communion with these damnable Hereticks, I say, if he be able to reconcile these two, he may try it.

2dly. Our Saviour was so far from commanding his followers expressly to joyn in Communion with these heretical Pharisaick Priests, that on the contrary, Matth:

15. 14. He commands to let them alone, in the Greek it is *Ἀφίημι*; *Relinquitte illos, vel dimittite illos*, that is, leave them, withdraw from them, or dimit them like a divorced Wife: Thus I find it interpreted by *Piscator, Gualterus*, and in several Translations of the Bible, viz. in the *Ethiopic* and *Arabick*, and in the Translations of *Arias Montanus, Pagnin* and *Castalio*, and *Varablus*, and *Brugenfis* interpret it so. And it is remarkable, that the Greek Word [*Ἀφίημι*] commonly signifies to withdraw from a Person or Party, to separate, or divorce, and so it is the same Word in the Original *Matth. 4. 11. Then the Devil leaveth him.* And *1 Cor. 7. 11.* it signifies the divorcing a Wife, and *Matth. 8. 15.* it signifies the Fever's leaving the Woman, and *Matth. 19. 27.* it signifies, forsaking all: And our Lord in that Place calls them *blind Guides*, and says, If the blind lead the blind both shall fall into the Ditch, which is the Ditch of Eternal Destruction, as *Maldonatus, Brugenfis* and *Calvin* explain it; and *Calvin* on the Place saith, That Text lets us see that Men are inexcusable, who under the Pretext of Simplicity, or Moderation yield themselves to false Teachers to be led out of the Way of Truth by the insinuating Errors of these false Teachers.

But seeing it is plain by what hath been said, That our LORD did not command his Followers to joyn in Communion with the Scribes and Pharisees, then it comes to be cleared what is the Sense of that Text, which commanded the Man that was cleansed of the Leprosie, to go and show himself to the Priests, and offer for his cleansing according to the Law of *Moses*, for a Testimony unto them.

In Order to clear this difficult Text I shall lay down these Propositions, as Rules, viz. 1. That every Text must be explained so as to render the Sense of it agreeable to the Analogy of Faith: But to affirm that a Text is an expresse Command of Christ obliging his Followers to joyn in Communion with blasphemous Hereticks, such as the Scribes and Pharisees were, is not agreeable to the Analogy of Faith.

2dly. It is undeniably plain from *2 Kings 5. 7.* That it was believed as a firm Truth among the Jews, that none could cure the Leprosy but GOD: For it was only the Power of GOD that cured *Naaman*, and tho' the Prophet was the moral Instrument, yet he could not cure in his own Name and by his own Power, as Christ did, before all the People; and this was a Demonstration that he was God as well as Man, and so was the true *Messiah*.

3dly. It's plain from *Matth. 11. 5.* That cleansing the Leprosie is one of the Characteristicks, or evident Tokens of the true *Messiah*, to wit, in working these Miracles by his own Power; for tho' Apostles wrought Miracles they wrought them by the Power of Christ through Faith in him; and therefore he only was the true *Messiah* who wrought Miracles by his own Power.

4thly. Christ being GOD and Man, he knew for certain that these Priests would all along deny him to be the true *Messiah*, and at last would condemn and crucifie him as they actually did afterward.

5thly. But notwithstanding he certainly knew they would deny him to be the

true *Messiah*; being sent of the Father to offer Salvation first to the *Jews* through the *Messiah*, he might, yea, was obliged to give evident Testimonies of it to the Church of the *Jews*, to render the Reprobate Multitude of the blasphemous heretical Pharisaick Priests inexcusable.

6thly. As the Glory of GOD was the highest End of all our LORD's Words and Actions, so it is plain from this Text, that to be a Testimony unto these Priests was a subordinate End of sending the Man to show himself to them.

7thly. I find that the Greek Phrase that we have Translated [*unto them*] is Equivalent to the Hebrew Word [*BAHEM*] *contra illos* against them; And so it is Translated by the Septuagint, Deut: 32. 46. 1 Sam. 8. 9. 1 Kings 2. 42. And the very same Greek Words, that in this Verse are translated, for a Testimony unto them, in Matth: 10: 18. and Mark 13. 9. are translated, for a Testimony against them. And as Calvin, Marlorat, Musculus and Piscator observe on these Texts, That Testimony against them, who condemned Christ's Doctrine and Disciples for adhering to Christ and the Gospel, was a Testimony of Condemnation, whereby these Persecutors are rendered inexcusable before GOD; whereupon GOD will justly condemn them in Judgment.

8thly. I find that when our Saviour had miraculously caused the Man to see that was born blind, the *Jews* were enraged against all that confessed Christ; for in Job: 9: 22: it is said; These Words spake his Parents, because they feared the *Jews*: For the *Jews* had agreed already, that if any Man did confess that he was Christ, he should be put out of the Synagogue, that Clause, viz. He should be put out of the Synagogue, in the Original it is *ἐκδιώξουσιν αὐτόν* i. e. *Ejiceretur*, that is, he should be cast out, as it is in the Syriack, Æthiopick, Illirick and Tigurin Translations; which signifieth Casting out by Excommunication, as Beza, Piscator, Lightfoot, Grotius, Ludovicus de diu, Capellus and Drusus explain it. Grotius thinks it was that Sentence called in Hebrew *NIDDUI*, which was the least Sentence of Excommunication in the Jewish Church, by which Men were debarred from Communion in Worship in the Synagogues, and from familiar Converse; but Capellus and Drusus take it to signify the Sentence which the Hebrews called *CHEREM*, i. e. *AnatHEMA*, that was a greater Sentence of Excommunication, by which Men were not only debarred from Communion in Worship, and familiar Converse; but also had all their Goods confiscated without Redemption, according to that Statute of Excommunication in Ezra 10: 8: This last Sentence seems to be most probably the true Meaning of the Place; because of the hellish Malice that the Scribes and Pharisees, and especially their Sanhedrin, had against Christ and his Disciples.

2dly. It's said, the *Jews* had already agreed, in the Original it is *συνέτεθειντο* *constituerunt*, that is, they had constitute or decreed, or made a Statute. Thus it is interpreted in the Syriack and Illirick Translations, and also in the Translations of Arias Montanus, Beza and Piscator.

3dly. It appears the Jewish Sanhedrin made that Statute, upon Christ's having wrought the Miracle in *Cana of Gallilee*, and going to *Jerusalem* and Purging the Temple, and declaring the Scribes and Pharisees had made the Temple a Den of Thieves, which he did upon the first Entry on his

Ministry, and before he cured any Lepers, as appears from the second and fourth Chapters of *John*, compared with the 8th of *Matthew*: For making this clear, let it be considered, 1st. That in *John* 4: 3. our Saviour understanding that the Pharisees knew, and were so enraged at his making and baptizing Disciples, he left Judea, and departed again into Galilee; and as the Learned Chemnitius and Pool, following *Augustin* and *Iansenius* on this Scripture have well observed, this second Journey of our Saviour's into Galilee, spoken of *John* 4: 3: is the same Journey spoken of in *Matth*: 8 Chapter. 2^{dly}. Let it be considered, that in *John* 3. 2: *Nicodemus* came to Jesus by Night, and allowing Scripture to be the true Interpreter of Scripture, the Reason of his coming by Night, is in the parallel Text, viz: *John* 19: 38: where it is said, *Joseph of Arimathea secretly for fear of the Jews, besought Pilate that he might take the Body of Jesus*. The learned *Pool* in his *Synopsis Criticorum*, on *Joh*: 3: 2: gives *Joh*: 19: 38: to be the parallel Text, for giving the Reason that *Nicodemus* came at Night to Jesus, and likewise *Lightfoot* thus explains it. And *Grotius* on *Joh*: 19: 38: says, the Reason was, because *Joseph* feared the *Jews* Sentence of Excommunication: And *Lightfoot* and *Brungeris* on *Joh*: 3: 2: observe that *Nicodemus* his saying, *Rabbi, we know that thou art a Teacher come from GOD*, plainly imports, that *Nicodemus* spoke of himself and the rest of the Members of the Jewish Sanhedrin, which had before that, judicially cognosed upon *Christ* and his Doctrine; by whose Authority it appears that Statute was then made, for Excommunicating all Persons that would confess *Jesus* to be the *Christ* the true *Messiah*; and therefore *Nicodemus*, for fear of that Statute, came in the Night to *Jesus*; and this Violence of Persecution, was the Cause why *Jesus* left Judea and returned to Galilee, *Joh*: 4: 3: which second Journey into Galilee, was the same spoken of *Matth*: 8: when our Saviour cured the Leper: From all which it plainly appears, That as it was a Duty for *Christ*'s Disciples to avouch him to be the true *Messiah*, and bear Testimony against these Heaven-daring wicked Priests, and that Godless Statute of Persecuting all Persons that would confess *Jesus* to be the *Christ*; so it required no small Measure of Faith and spiritual Boldness to go to the Priests, and give that Testimony against them to their Faces.

9^{thly}. *Sculterius*, *Hammond*, *Piscator*, *Maldonatus* and *Menochius* on *Matth*: 8: 4: maintain, That the true and genuine Signification of that Clause, viz: *For a Testimony against them*, is, That the Man cleansed of his Leprosy was necessarily obliged, to declare to the Priests that *Christ* had miraculously cured him, that these Priests that were *Christ*'s enraged Enemies might be Witnesses of *Christ*'s Miracles, and by their own Testimony condemn their Incredulity, viz. Because they would not believe and acknowledge him to be the true *Messiah*, upon such an evident Demonstration as Curing the Leprosy by his own Power, which was one of the true Tokens of the *Messiah*.

10^{thly}. I find our Lord gave an exploratory Command in *Luk*. 17. 14. to ten Lepers, to go and shew themselves to the Priests, (which is a parallel Text to

Matth: 8: 4:) wherein our Lord gives them a Command to go shew themselves to the Priests, but sent them away and their Leprosy on them, which was an exploratory Command. *1st.* In regard it was to try if they had Faith to believe they would be, by Christ's Divine Power, miraculously cleansed in the Way; for otherwise they could not have shown themselves to the Priests to be pronounced clean, according to the Law, *Leviti: 14: 2dly.* To try their Faith and Obedience upon their being cleansed in the Way, if they would go to the Priests, and declare that Jesus of *Nazareth* had by his own Power miraculously healed them; and thus to confess and own him before these Priests, and to require them to acknowledge the Truth of Christ's having wrought this Miracle by his own Power, and so to make the Priests give Testimony of Christ's Manifesting a plain Characteristick, or sure evident Token of his being the true Messiah, and to condemn their own Incredulity that would not own and confess him to be the Christ; and so to bear faithful Testimony for Christ, against these infidel Priests that condemned Christ, His Doctrine and Miracles, as a false Prophet, as appears from the 3d and 9th Chapters of the Gospel according to *John*, spoken to above. And as for our Lord's Command in *Matth: 8: 4:* to offer an Offering according to the Law, that was but a conditional Command; for unless the Priests did acknowledge the Truth of the Miracle, and declared that Jesus of *Nazareth* had truly and perfectly cleansed the Leper, which is one of the sure Tokens of his being the Messiah, the Man was not obliged to offer an Offering; and the Sanhedrin having statuted before that Time, That whoever would confess Jesus in such a distinct and true Manner to be the Christ, should be Excommunicated; and this being notourly known, as the Words of the Parents of him that was cured of the Blindness make manifest: It is hence very evident, the Persons cleansed of Leprosy, might be assured these Priests would not thus confess Christ; and therefore these Persons cleansed were not obliged by the Command of Christ, to offer any Offering, nor so much as to speak of it to these Priests, unless it was to tell them, that upon Condition of their Confessing that Jesus of *Nazareth* had truly performed that Miracle by his own Power, which was a sure Evidence of his being the Messiah; and if they would confess and acknowledge him to be the Christ, and also pronounce them truly clean, they would offer an Offering according to the Law; but that was contrary to the publick Statute of the wicked Sanhedrin, and therefore not to be expected at all.

11thly. It is clearly manifest, That neither in the 8th Chapter of *Matthew*, nor 17th of *Luke*, is there the least Mention made that any of these cleansed of their Leprosy, did actually go to the Priests to bear faithful Testimony against them, for their Condemning Christ, his Doctrine and Miracles, as a false Prophet, in Opposition to which, the cleansed Persons would prove him to be the true Messiah before these Priest's Faces, by that evident Token, *viz. His Cleansing them of their Leprosy*; and thus bear Testimony against these Priests, and the godless Act of the Sanhedrin, which appointed all to be Excommunicated that confessed Jesus.

to be the Christ: By which it appears, they had not the Faith and Courage that true Disciples ought to have had, in bearing publick Testimony for Christ, against his Enemies these wicked Priests:

12thly. Its evident from Luke 17: 15. That one of these Ten Lepers that were cleansed returned in the way as soon as he perceived himself clean; And so went not to the Priests at all, but having returned he protested true Faith in Christ, and Worshipped him as being GOD, who was also Man; and so the true *Messiah* as *Grotius* and *Brugenfis* Explain *Verses*. 15, 16. and in *Verses*. 18. our Lord complains of the Nine that they had not come likewise to do the same; And tho' it was a weakness of Faith and failing in the *Samaritan* that he did not go to the Priests in Obedience to Christ's Command to bear Testimony against them in Confessing him before them to be the true *Messiah*; Yet our Lord in *Ver*. 19. Pardons that with his other sins, in declaring his Faith had saved him, as *Marlorat* and *Calvin* interpret the Original Words: *ἡ πίστις σου σέσωκε σε* Which properly signifies *thy Faith hath saved thee*. And in the same Verse. our Lord sends him away without any Command to return to the Priests to offer an Offering to GOD for his Cleansing, seing he had offered a Spiritual Offering of Praise and Glory to GOD in CHRIST who had cured him of his Leprosie; and this lets us plainly see Christ's Command did not oblige him to Employ the Priests as a necessary Legal Duty, else he had been commanded to return to do it: And by plain Reason in the parallel case the Leper Cleansed who in *Matth*. 8: 4: was commanded to shew himself to the Priests, was not obliged to Employ these Priests to Offer Sacrifice, they being Damnable Hereticks, in denying Jesus of Nazareth to be the *Messiah*, notwithstanding of his proving himself to be the Christ in Cleansing the Lepers by his own Power, which was an Infalible Evidence of it: And a Conditional command to Offer Sacrifice, upon condition of the Priests Acknowledging and Confessing Jesus of Nazareth to be the *Messiah*, could not oblige the cleansed Persons to join in Communion with the Priests in Offering, without the Priests performing the Condition; more than that Command *Believe in the Lord Jesus Christ, and thou shalt be Baptized*, did oblige to joyn in Communion by Baptism, without the Person's performing the Condition, of professing Faith in Christ.

Now from the whole that hath been said upon this Head. it is plain, That the true and Genuine Sense is this; viz. Our Blessed LORD being GOD as well as Man, he certainly knew that the Scribes and Pharisees, and especially their Sanhedrin (who by their Godless Statute had Condemned him for a false Prophet, and his Miracles, for false Delusions) would never Acknowledge him to be the true *Messiah*; Nor his Miracles to be the sure Evidences thereof: But to render these wicked Priests altogether inexcusable he commanded some of these that he had Cleansed of the Leprosy, to go to these Priests, and to Confess him to be the CHRIST, and prove the Truth of it by showing and declaring, that by his own Power he had cleansed them of their Leprosie; And to require these Priests to Acknowledge the Truth of the same, and upon Condition that the Priests would

Renounce their Damnable Hereſie, and Confeſs Him to be the true Meſſiah, and Approve his Doctrine and Miracles, and particularly his cleaſing the Lepers; then the Perſons cleaſed were to Offer Sacrifice for their cleaſing according to the Law: But our Lord knowing for certain the Priests would not Confeſs him to be the Chriſt, and this being alſo known to all the People by the wicked Statute againſt confeſſing him, the End for which Chriſt gave that Command, and they that were cleaſed were to Obey, was not for joyning in Communion with Phariſaick Priests; but to give a publick Teſtimony againſt them for their Condemnation.

And waving Groundleſs Conjectures of many Divines, the true Reaſon why our Lord in *Matth*: 8: 4: forbade the Man that was cleaſed to tell any other before he went to the Priests, was becauſe our Lord in fulfilling the Prophecy was Meek and Lowly, and ſhunned all Popular Applauſe, and intended to do Good but not to ſeek Worldly Commendation, as plainly appears by the parallel Text *Matth*: 12: 16, 17, 18, 19, 20. Thus it is explained by *Chryſoſtom*, *Ambroſe*, *Theodotio*, *Calvin*, *Bucer*, *Bullinger*, *Muſculus*, *Marlorat*, *Junius*, *Maldonatus*, and *Brugenſis* on *Matth*: 12: 16, 17, 18, 19, 20.

SECT. III. Which contains a plain Refutation of the Juvants Aſſertion, That the Apoſtles joined in Communion with the Scribes and Phariſees.

THE Fourth and laſt general Head of our Author's Inſtance, that I have to Answer, is, that he ſaith, *The Followers of our LORD imitated his Example herein, (viz. in Joining in Communion with Scribes and Phariſees) as Zacharias, Simeon and Anna, Luke 1 and 2 Chapters; and the Apoſtles of Chriſt ſtill frequented the Jewiſh Synagogues after their LORD's Aſcenſion, and till forced went not off, Acts 13: 14, 15. and 17. 1. 2.*

It is plainly evident from what hath been ſaid, That this may be very eaſily answered; and therefore I ſhall be ſhort upon it. And ſeing I would fain hope the Author's own Words will favour beſt with him, I answer *firſt*, That according to the Author's firſt juſt Ground of Separation, it was unlawful for Chriſt's Followers, to join in Communion with groſſy Blaſphemous Hereticks, ſuch as the Scribes and Phariſees were, as was made evident: And therefore it was a Sin for *Zacharias*, *Simeon* and *Anna*, to join as they did.

But *2dly*. The Author very improperly Numbers *Zacharias*, *Simeon* and *Anna* among Chriſt's Followers, to wit, the Apoſtles and other Diſciples who followed him; for theſe Men and *Anna*, were very old, at Chriſt's Birth; and there is no Ground from Scripture to believe they lived 30 Years longer, and not the leaſt Mention of their following him; and while they lived, they ſtayed in Communion with the Phariſaick Church, which was their Sin, tho' they acknowledged *Jeſus of Nazareth* to be the Meſſiah: But perhaps ſome will object, That ſeing *Simeon* and *Zacharias* were called *holy, juſt and good Men*, if it had been a Sin to join in Communion with Scribes and Phariſees, theſe holy good Men would not have done

done it. To that I answer *first*, That seing Scribes and Pharisees were grots Hereticks, it was a Sin to join in Communion with them. 2dly, I answer with the Learned *Turretin de Secessione nostra ab Ecclesiâ Romana* Pag. 37. where speaking on the same Subject, he saith, *It is a false Way of Reasoning, to argue a praxi ad jus.* That is in plain Terms to argue thus, *Because holy good Men did such or such a Thing, therefore it is lawful and right for me or any other to do the same or the like Thing;* every sober Man may see that to be very absurd; for Aaron is called *The Saint of GOD*, *Psal. 106. 16.* David, *A Man after GOD's own Heart*, *1 Sam. 13. 14.* and Peter a great Apostle; yet Aaron made a Golden Calf, and committed abominable Idolatry, and David committed Murder and Adultery, and Peter did swear a dreadful perjurious Oath, in Denying the Lord Jesus with an Oath. And surely it were no less than Blasphemy to affirm, that I or any other might lawfully worship a golden Calf, commit Murder and Adultery, and deny the Lord Jesus with an Oath, and yet be a true Follower of Christ in doing so: Because we see that Way of Reasoning rejects the Word of GOD, and makes Men's Practice the Rule of Faith and Manners; yea, and makes the Sins of Godly Men a Law for others to go on in Wickedness. And this lets us see how dreadful an Error it is for Ministers to perswade People that there is no Sin in the Oath of Abjuration, because Godly Men did swear it; for Peter was as Godly a Man as any of them, and yet denied the Lord Jesus with an Oath.

As to the Apostles imitating our Lord in Frequenting the Jewish Synagogues:

I answer *first*, with the Words of Great Mr. Gillspe in his Dispute against *English-popish CEREMONIES*, Part. 3. Chap. 6. Pag. 103. where following Calvin on *Acts 18. 21.* he says, *Paul choosed to be present at certain Jewish Feasts, not for any respect to the Feasts themselves, nor for any Honour he meant to give them; but for the Multitude's Cause who resorted to the same, among whom he had a more plentiful Occasion to spread the Gospel at those Festivities, than at other Times in the Year.* Thus he. And Sarcenius on that Text holds the very same Doctrine.

2dly. Seing Scripture is the true Interpreter of Scripture, I find an evident plain Description of Paul's Manner of Acting in the Jewish Synagogues, and for what End he went into them, as it is recorded in *Acts 17. 2, 3.* And Paul, as his Manner was, went in unto them, and three Sabbath Days reasoned with them out of the Scriptures; opening and alledging that Christ must needs have suffered, and risen again from the Dead; and that this Jesus whom I Preach unto you is Christ. This plainly lets us see, That Paul went in to Preach the Gospel, and for Convincing the Jews; his Manner was on the Sabbath Days, not only to Preach, but also to Reason with them in their Synagogues, and to prove out of the Law and the Prophets, that Jesus of Nazareth, who died and rose again, is the true Messiah. Thus it is explained by Schmidius, Varabius, Erasmus, Beza, Piscator, Cornelius a Lapide, Pricaus, Sarcenius, Calvin, Brentius and Bullinger. And for Decency and Civilitie's sake, Paul and Barnabas, that they might not show

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Rudenefs, they fate silent the Time that the *Jews* were about Worship, till they got a fit Opportunity to Preach and Reason with the *Jews*, as the Learned *Bullinger* saith, Explaining *Acts* 13: 14: And all that *Paul* did in that Synagogue, was to preach the Gospel, when the Rulers of the Synagogue, out of Curiosity, desired to hear, it being new to them. For this see *Brentius*, *Marlorat*, *Calvin*, *Sarcerius* and *Bullinger* on *Acts* 13. 15. 16. 17. 18.

C H A P. XI.

Which contains a Refutation of the Jurants Assertion, That all Orthodox and Hereticks, Clean and Unclean, who lived within the Bounds of the Church of Corinth, joined altogether in Communion in all Gospel Ordinances; by which Assertion they endeavour to defend the Swearing the Oath of Abjuration, and Joining in Communion with Jurants.

THE Author gives a *Third* Instance of Corruptions in the Church, which he most boldly asserts, was so consistent with Communion, that he affirms Communion was expressly commanded, notwithstanding of these Corruptions. This he advanceth in Page 22. his Words are these, viz. *The Third is the Church of Corinth: There were many gross Corruptions in it, they denied the Resurrection, they did eat in Idols Temples, having thereby fellowship with Devils, they came drunk to the LORD's Table; Incest was tolerated, and such as was not to be named amongst the Gentiles, 2 Cor: 5: 1: 2: Murdering weak Souls for whom Christ dyed, 1 Cor: 8: 12: 13: with many other gross Corruptions: yet notwithstanding of all, there is no Epistle wherein Communion is more expressly and strictly Commanded, and Division forbidden and reprov'd. I might, says he, have given many more Instances; but these may suffice to show how unreasonable any Pretence of Separation is upon Account of the Oath of Abjuration: Yea, I am bold, says he, to challenge any Man to Instance me a Church to which Paul writes, that was not guilty of grosser Faults than this can be pretended to be; yea, of greater Defections and Corruptions than the Church of Scotland is at this Day chargeable with, and yet no Separation allowed from them.*

All that the Author advanceth in this Instance may be Reduced to four Heads, *Viz.* First, In charging the Church of Corinth with Corruptions, he says; *they denied the Resurrection, had fellowship with Devils, Tolerated Incest, Murdered weak Souls, and were guilty of many other gross Corruptions.* 2dly. He strongly affirms, *That Communion with these was commanded and Division forbidden.* 3dly. He challenges any Man to Instance a Church to whom Paul writes, that was not guilty of grosser Corruptions than swearing the Oath of Abjuration; yea of greater Defections than the Church of Scotland is chargeable with at this time. 4thly. But notwithstanding of Corruptions he utterly denies that Separation from any of them was allowed.

In order to answer the Author the more distinctly on these Four Heads I shall lay down some Distinctions, viz. First, It is one thing to keep Communi-

on with a Church that connives at, and doth not Censure Apostat Hereticks that are like Wolves among the Flock seducing and destroying many : And another thing to joyn in Communion with these Hereticks : And surely *Jurants* will not say that it was all one to join in Communion with the National Church of Scotland, that ever since the Revolution hath connived at, and not Censured Apostat Hereticks, Quakers who deny the Resurrection ; and yet live within the Bounds of the Church, seducing and destroying many ; I say, *Jurants* will not say it's all one to joyn in Communion with the Church that connives at these Hereticks and to joyn in Communion with these Hereticks themselves.

2dly. Its one thing to joyn in Communion with a Church that connives at Hereticks to live in separate Sects within the Bounds of the Church, and another thing to joyn in Communion with a Church that alloweth a great part of her actual Ministers to teach and maintain Heresie.

3dly. When the Generality of a Church come to be guilty of grievous Defections and gross notour Scandals, tho' a few in that Church cannot Excommunicate the Generality of the Church, because the Sentence could not reach the End ; As Mr. Gillespie says in *Aaron's Rod* Page 289. following *Augustin*, *Eftius* and *Novarinus* : Yet it is Duty for the truly Godly Part to withdraw from the corrupted scandalous part of that Church, in such a case when these Scandals cannot be gotten removed in a Regular way so as to reach the great End of Edification : And that Godly Part that withdraws ought to keep Communion with one another amongst themselves in all Ordinances as much as possible.

Having laid down these Distinctions, I shall answer the Author's Instance ; And as to the First General Head of his Instance ; viz. In charging the Church of *Corinth* with Corruptions, he says, *they denyed the Resurrection, had fellowship with Devils, tolerated Incest, and murdered weak Souls* : Here he charges the whole Church of *Corinth* without Distinction, as being Guilty of all these Abominations : And then tells us Communion in that Church was strictly commanded : That is such odd Divinity, its hard to tell what he would be at : For if he meant, that tho' that whole Church was Guilty of all these Abominations ; yet the Apostle commanded them to keep up Communion in all Gospel Ordinances, seing none needed to Reject another for Scandal ; because they were all alike ; His Words seem most plainly to bear this Sense : But that is false, first because, the Apostle tells us, there were but *some among them that denied the Resurrection*, 1 Cor. 15. 12. and it's clear from 1 Cor. 8. 7, 10, 11. that there were but *some among them that did eat in Idols Temples and had Fellowship with Devils*. As for the Author's speaking in general that the *Corinthians* came drunk to the LORD's Table, that is also false ; for the Apostle charges only *some of them* with Drunkenness as is clear from 1 Cor. 11. 21. And Mr. Gillespie in *Aaron's Rod*, Book 3. Chap. 7. Pag. 426. says in Answer to *Pryn*, *He will never be able to prove, that those drunken Persons*, 1 Cor. 11. 21. *were drunken when they did resort to the Church, for it was in the Church and in eating and drinking that they made themselves*

drunk. For the Rich did at the LORD's Table eat and drink to Excess, and so turned it from being the LORD's Supper, to be like their own feasting Suppers at home, and the poor were neglected and despised, and this was the Drunkenness and Abuse that the Apostle complained of, 1 Cor. 11. 20, 21, 22. For this see Brentius, Marlorat, Meyer, Calvin, and Martyr upon these Texts. And thus it is plain, That the Author falsely charges the Church of Corinth without Exception, as being guilty of all these Abominations: Yea, we plainly see it was not the greatest Part, but only some among them that were guilty. And the Author's Argument is false in this Respect also, upon Supposition they had all denied the Resurrection, had Fellowship with Devils, murdered weak Souls, &c. That the Apostle did, or could have commanded them to keep Church Communion in all Gospel Ordinances, because it would have been commanding blasphemous scandalous Hereticks to profane the Seals of the Covenant of Grace, as is clear from 1 Cor. 10. 21. Tit. 3. 10, 11.

But to speak particularly in Answer to the second general Head, viz. *That notwithstanding of all these Abominations there is no Epistle wherein Communion is more strictly commanded.* Here it is plain, That tho' his Words could, as they cannot signify, that the Apostle commanded the honest Godly Part to keep up Communion with one another in a Party by themselves, that would do no Service, but a great deal of Hurt to the Author's Cause; yea, it would ruine his Cause to all Intents and Purposes for his Behoove. But on the other Hand it is clearly evident, That the Author's Words can bear no other Sense but this, namely, That notwithstanding the Generality, or the most Part of the *Corinthians* denied the Resurrection, had Fellowship with Devils, murdered weak Souls, tolerated Incest and came drunk to the LORD's Table: yet the Apostle most strictly commanded all the *Corinthians*, Hereticks and Orthodox, clean and unclean, Godly and Profane, to keep up close Communion in all Gospel Ordinances.

Truly I think the Author's Divinity is so dreadfully absurd, it needs little Answer: And therefore I shall shortly answer him; only I would have him notice, that as *Turretin de Secess. nostra ab Eccle. Rom. Pag. 29:* very well says, *Denying the Resurrection is a damnable fundamental Error that destroys Salvation through a Redeemer altogether: For in denying the Resurrection they deny Eternal Rewards of Free Grace in Heaven, and Eternal Punishment in Hell, and make Men to die and perish like Beasts that need no Redemer:* And this is clear from the Apostle's Words, 1 Cor. 15. 14, 15, 17, 18. See Calvin, Bullinger, Brentius, Martyr, Sarcenius and Theophylactus on the Place: And thus it is plain, That these who deny the Resurrection are damnable Hereticks. It is also evident, That the Author's Words can afford no Argument to his Purpose; but this, viz. The Apostle Paul strictly commanded all the *Corinthians* to keep up close Communion in all Gospel Ordinances, notwithstanding the Generality of them, or the most Part of them denied the Resurrection, had Fellowship with Devils, murdered weak Souls, tolerated Incest, and came drunk to the LORD's Table: And in like Manner, and by the same Reason, all Ministers and Christian Professors in Scotland are obliged by the Word of GOD, to joyn in

Communion in all Gospel Ordinances notwithstanding the most Part of Ministers in Scotland have sworn the Oath of Abjuration: For thus he must argue, seeing he reasons by Example. And thus it is plain, That the Strength of his Argument lyes in this, *viz.* That the Apostle commanded all the *Corinthians*, Hereticks and Orthodox, clean and unclean, to keep close Communion in all Gospel Ordinances, for the Author makes no Exception even in the LORD's Supper.

To which I answer *first*, The Author's Argument is false, and contradictory to himself; for in his first Just Ground of Separation he makes *Herefie in Doctrine to be such a Just Ground, that Separation from Hereticks is a necessary Duty*: And in his 6th Just Ground of Separation he alloweth plainly, *That when Scandals are grievous and notour, and no Redress can be obtained in a regular Way, so as to reach the great End of Edification, that is Just Ground of Separation*. But here he would have all to joyn, in the LORD's Supper, clean and unclean, without seeking any Redress: It is plainly an ERASTIAN Error, to assert as the Author doth, that the Word of GOD alloweth and requireth clean and unclean, to joyn in Communion at the LORD's Table, as I shall prove anon: And the Author may please to read Mr. Gillespie's *Aaron's Rod* Book 2. chap. 1. where it is clearly proven, *That Profaneness and self-Interest are the Paps that give Suck to nurse ERASTIANISM*. And indeed the Author's Argument makes it evident he is feeding on foul Milk, and let the rest of the Jurants who hold the Author's Opinion judge of themselves by the same Rule: Indeed I fear it breed such a Distemper in some of their Heads, that nothing will give them Ease till a Lord Bishop's Mitre be put on.

2dly. I find that *Pryn*, that high flying Erastian in his Vindication, boldly asserts as the Author doth, *That Paul excluded none of the visible Members, i.e. of all that professed Christianity, clean and unclean, in the Church of Corinth from the LORD's Table*; only *Pryn* hath this Advantage that he offers a pretended Proof from Scripture; *viz.* 1 Cor. 10. 16: 17. But the Author offers no Proof at all.

And I shall give Mr. Gillespie's Answer to *Pryn*, as it is set down in *Aaron's Rod* Book 3. Chap. 7. Pag. 425. The Words are these, *viz.* *When Paul saith, We being many are one Bread and one Body, for we are all Partakers of that one Bread, he speaketh of the Communion of Saints, and the Word [ALL] can be of no larger Extent than visible Saints, to whom the Epistle is directed* (mark that Word of Mr. Gillespie, that the Epistle was directed to visible Saints, not to all as the Author holds) that the Epistle is directed only to visible Saints Mr. Gillespie proves from 1 Cor. 1. 2. and saith he, *It cannot be applied to visible Workers of Iniquity who continue impenitent and obstinate in so doing*. And, says he, *I shall never be persuaded that the Apostle Paul would say of himself and the Saints at Corinth, we are one Body with known Idolaters, Fornicators, Drunkards and the like*. And Pag. 426. Mr. Gillespie replies, *That the contrary of Pryn's Argument will soon be proved from 1 Cor. 10. 21. Ye cannot drink of the Cup of the LORD and the Cup of Devils, ye cannot be Partakers of the LORD's Table and the Table of Devils*. *Pryn* followed *Erastus's* Judgment, for *Erastus* Lib. 3. cap. 3. saith, *Dogs and Swine to be debarr'd from the LORD's Table*,

are only such Infidels and Heathens who refused to embrace the Gospel, and harbour the Preachers of it: Or Persecutors of the Gospel, and of the Ministers of it, or open Apostates from the Christian Faith which they once embraced: And Erastus affirmeth, That John Baptist did baptize all the Scribes and Pharisees that came to his Baptism, tho' he called them a Generation of Vipers: And hence Erastus concludes, That such Vipers may be admitted to the LORD's Supper. But Mr. Gillespie in Aaron's Rod Book 3: Chap: 16: proves from Luke 7. 29, 30. That these Pharisees and Lawyers were not baptized by John. And Pag: 555. Mr. Gillespie concludes with the Centurists cent: 1. Lib: 1. cap: 10. That John did reject from Communion such contumacious Defenders of their Impieties and Crimes, as the Scribes and Pharisees were. And Mr. Gillespie in Aaron's Rod Book 3. Chap: 15. proves by nine strong Arguments, That admitting scandalous and notorious Sinners to the LORD's Supper, is a Profanation and Pollution of that holy Ordinance. I shall name five of his Reasons, and first, *If any profane impenitent Sinner take the Sacrament, he profanes the Covenant of GOD.* If the Church admit to the Sacrament any known to live in Wickedness without Repentance, the Church profaneth the Covenant of GOD. And he gives the Reason in that Paragraph, viz: *Because the Doer and Consenter fall under the same Breach of the Law: For by consenting they acknowledge the Children of the Devil to be the Children of GOD, and the Enemies of GOD, to be in Fellowship and Covenant with GOD.*

A second Reason he gives is, *Because admitting impenitent scandalous Sinners to the LORD's Supper, is to absolve in the Sacrament those who are condemned in the Word, and to open the Kingdom of Heaven in the Sacrament unto those, on whom the Word shutteth it.* A third Reason he gives is, *Because it strengthens the Hands of the Wicked, so that he turneth not from his Wickedness.* A fourth Reason is, *Because as profane scandalous Sinners defiled all the Offerings under the Law,* Hag: 2. 11, 12, 13, 14. *so profane scandalous Sinners defile the Sacrament.* A fifth Reason is, *Because, Matth: 7. 6. excludes all Dogs and Swine, that is, all scandalous and backsliding Christians, whether they be such in Doctrine, or in Life only,* 2 Peter 2. 18, 20, 22. Thus Gillespie interprets it, following Isidorus Pelusiotæ, Chrysostom, Augustin and others. And thus great Mr. Gillespie hath not only refuted our Jurant Author's Arguments, but also excluded himself from the LORD's Table, for Defection in Doctrine in maintaining Erastian Errors, viz: That all the Corimbians, Hereticks with Orthodox, clean with unclean were commanded to joyn in Communion, even in the LORD's Supper: And that which makes the Jurant Author's Case the more miserable is, that the Venerable Assembly at Westminster approved Mr. Gillespie's Arguments.

The Third general Head of the Author's Instance, is, *That he challenges any Man to instance a Church to whom Paul writes, that was not guilty of grosser Faults, than swearing the Oath of Abjuration can be pretended to be, yea, of grosser Defections and Corruptions than the Church of Scotland is this Day chargeable with.*

The Author it seems, hath not only shown his Stoutness, but also his Anger, when

when he challenges all Men to enter the Lists of Conflict against him: I wish he had, had more Wit in his Anger; for his big Words will not frighten some from charging hard home upon him; But what needed him restrict all Men to give him an Instance only out of *Paul's* Epistles, might not an Instance out of *John's* Epistles in the *Revelation* to *Ephesus*, or to *Smyrna*, have served him for a Need? 2dly. I have told him already, That *Paul* did not write his Epistle to the false Apostles, Hereticks and scandalous notorious Sinners as a Part of the Church of *Corinth*, for Mr. *Gillespie* proves from *1 Cor. 1. 2.* That *Paul* directed his Epistle only to visible Saints, as being the Church of *Corinth*, to whom he writes, and whom *Paul* acknowledged to be one Body with him, whereby he excludes Idolaters, Fornicators, Drunkards and the like, as was made evident already. And thus great *Gillespie* at the first Charge hath overthrown our Author, with all his bragging Challenge.

Now, seeing I have clearly proven before, That the Oath of Abjuration, in its true literal Sense, obliges all the Jurants to maintain *Erastian Supremacy*, which is another Headship over the Church, than Christ's Headship; and that it likewise obliges them to maintain PRELACY and *English-papish* CEREMONIES, surely these are gross Corruptions and Defections, far beyond any Failings that the Church of *Corinth* had, to whom *Paul* writes, who were all visible Saints, free of publick Scandal, and fit for joining with the Apostle in the LORD's Supper, as was made evident above.

3dly. *Paul* wrote an Epistle directed to the *Ephesians*, wherein he declares them to be Saints, and faithful in Christ Jesus, *Ch: 1. 1:* and commends them for many things; but in all the Epistle, he doth not charge them with Defection from the Faith once received, in any one Article, tho' he exhorts them to guard against Corruptions of the Heathens, with which they had been corrupted before Receiving of the Gospel; compare Chap. 2. 11. 12. 13. with Chapter 4. 28. 29. 30. And this is clearly demonstrated by *Ambrose*, *Bullinger*, *Calvin*, *Pelican*, the *Paraphrast*, *Sacerius*, *Megander*, *Pomeranus*, *OEcumenius*, *Theophylactus* and *Theodoretus* on the Epistle to the *Ephesians*; and thus the *Ephesians* were far preferable to the Jurants in *Scotland*.

As for the Authors saying, (after he had spoken of the Oath) *YEA, greater Corruptions and Defections than the Church of Scotland is chargeable with at this Day*, it seems he would have People believe the Church is guilty of some grosser Corruption and Defection than swearing that Oath, (that is contrary to our Covenants, as was made evident.) And indeed that which appears to be a greater Corruption, is, That the Church profaneth the Covenant of GOD, by Jurants Partaking of the LORD's Supper, without Repentance, for such a gross scandalous Defection from the Principles of true Religion of our ancient Covenanted Reformation of the Church of *Scotland*: For it is made evident above, That all Impenitent scandalous Sinners, Partaking of the LORD's Supper, do profane the Covenant of GOD.

The 4th general Head of the Authors Instance, is this, viz. *That notwithstanding of all the Corruptions and Defections in the Churches to whom Paul writes, yet the Author utterly denyeth that Separation from any of them was allowed.*

To that I answer with Mr. Gillespie, That Paul directed his Epistles to visible Saints, and not to damnable Hereticks, and notorious scandalous Debauchees, that lived within the Bounds of these Churches; as is clear in the Case of Corinth; and so Paul's Command of Keeping Communion extended only to visible Saints: But the Author is so far from gaining by that, that it ruins his Cause altogether; for the only Thing that would serve his Turn, would be a Command of GOD sent by the Apostle, commanding all the Corinthians, Galatians, and other Churches, among whom there lived gross Hereticks, and notoriously scandalous Debauchees, who by virtue of this Command sent by the Apostle, were to be joined with in all Ordinances, even the LORD's Supper, by all the Godly Party; but the LORD by the Apostles, is so far from commanding the Clean to join with the Unclean, and Orthodox with Hereticks, that on the contrary, he declares and pronounces all false Apostles and Hereticks to be accursed, Gal. 1. 8. *But tho' we or an Angel from Heaven preach any other Gospel unto you, than that which we have preached, let him be accursed.* In the Ethiopick and Arabick Translations, and in Piscator's Translation, it is, 'If we or an Angel from Heaven do preach any Thing that is diverse from the Gospel which we have preached unto you, let him be accursed. In the Original it is *πας ὁ εὐαγγελισάμεθα υἱν* prater illud quod vobis Evangelizavimus; for whatever is *quid diversum ab Evangelio est adversum.* i. e. *Whatever Doctrine is beside the Gospel, is contrary to it.* Thus it is explained by Augustin, Hilarius and Chrysostom; that is, 'Tho' Men do not wholly deny the Gospel, and set up a whole Religion contrary to it, but if they teach for Doctrine any Thing contrary to any substantial Part of the Gospel, whereby it is adulterated, let him be accursed, thus Chrysostom and Paræus on the Text. The Word Accursed in the Original, is *Anathema*, i. e. *Let him be execrable, esteemed a cursed Wretch*; says Menochius, *eternally cursed*, saith Vatablus. Calvin and Grotius follow the Septuagint on Deut: 7. 26. and 13. 17. where they translate [JEHICHEREM] *Anathema fit*, that is, *have no more fellowship with him, than with those that are actually Excommunicated*; and Gomarus on the Text, takes it in the same Sense, and so doth Bullinger, Bremius, Musculus and Sarcerius. And thus it's evident, the LORD by the Apostle expressly commanded these Churches to keep no Communion at all with false Apostles and heretical Teachers, which is the direct Contrary of what our Jurant Author affirms: Yea, and lastly, the Author contradicts himself, who affirmed that Heresy in Doctrine is just Ground of Separation, as above said.

But in the same 22d Page, the Author lets us see what Courage and Confidence he has in contradicting himself: For in that Page says he, *I know some will say, That this is a Time of greater Light than that, and the Church better reformed, the Church being then in her Infancy; this is the common reply of many when strained* (says he)

with

with these Scripture Instances ; but (saith he) it is very absurd. The Primitive, especially the Apostolick Church, is owned by all Men of Sense to be the purest ; and is held out as a Patern to Churches in after Times : And indeed (says he) the Churches in the Apostles Times had many Advantages, they were gathered and selected from among the Heathen, and had no Tentation either from Profite or Credit to be Christians, as we have now. Whereas we are a National Church, and as it were Born Members of it, and its Disgraceful not to have a Profession of Religion, by which we are exposed to more Personal mixtures and so to more Corruptions ; Besides these Churches were under the Immediate Inspection and Direction of the Inspired Apostles, and had many Advantages we want : And to say that Ministers have more Light than they had, (as says he, I have heard some Assert) deserves a worse Name, than I shall give it.

It would take up a great dale of Paper to Demonstrate all the Absurdities that are included in this heap of Contradictions to Scripture, and himself which the Author hath Published in this Paragraph : But I shall not trouble the Reader further, than to give him a few Remarks on the Author's Words. And

First, I Remark, that the Author says here, that many when they are straitened with these Scripture Instances ; they Reply, That this is a Time of greater Light than that, the Church being then in her Infancy ; but says he that is absurd, and his Reason is because the Primitive : Especially the Apostolick Church is owned by all Men of Sense to be the Purest, and is held out as a Patern to Churches in after times: Now what he means by these Scripture Instances is plain, by what he had said before in Page 21. where he expressly says ; I shall confine my self to these three Instances, Viz. 1st. Concerning Eli's Sons. 2dly. The Scribes and Pharisees. 3dly. The Church of Corinth. And if it be not a manifest Contradiction to Scripture, to call all these three the Primitive Apostolick Church, I leave it to all sober Christians to Judge, that can with Judgment of Discretion Read the Bible. 2dly. I Remark, that in his Instance of the Church of Corinth he includes the Damnable Hereticks that denied the Resurrection in the Number of the Church of Corinth to which the Apostle Paul Directed his Epistle, and to mend the Matter he includes also, all the scandalous Debauchees in the Number of that Church ; and this is one of his pure Apostolick Churches : And then measuring all the rest of the Churches to whom Paul writes by this Rule, Viz. Including all the Hereticks and Debauchees that Lived within the Bounds of these Churches to be Members of the Churches, within whose Bounds such Hereticks and Debauchees did Live : And after he had measured the Apostolick Churches by this Rule, he says ; I am bold to challenge any Man to Instance me a Church to whom Paul Writes, that was not guilty of greater Faults than this can be pretended to be, (viz. swearing the Oath of Abjuration) yea of greater Defections and Corruptions than the Church of Scotland is at this day chargeable with.

Here the Author contradicts Scripture, for I have proven already, that the Churches to whom Paul Directed his Epistles were, these that were Orthodox, and Visible Saints, excluding Damnable Hereticks, and scandalous Debauchees. 2dly: He plain-

plainly contradicts himself when he boldly affirmed, *the Church of Scotland to be at this day purer than any Apostolick Church to whom Paul wrote*; but here he affirms, *that the Apostolick Churches-being under the immediate Inspection of the Apostles, are owned by all Men of Sense to be the purest*: And so according to his own Words he was senseless when he affirmed the Church of Scotland to be purer at this day, than all the Apostolick Churches to whom Paul wrote: For Paul wrote not only to the Gentile, but also to the Jewish Christian Churches; His Epistle to the Hebrews being Directed to the Jewish Christians. 3dly. Tho' he had Asserted that the Churches to whom Paul wrote, were guilty of grosser Corruptions and Defections than the present National Church of Scotland; yet here he affirms, *these Apostolick Churches are held out as a Patern to Churches in after times*: And so by his Argument, he would have the Church of Scotland, to take for her Patern Churches that are more grossly corrupted, than the Church of Scotland her self is. This is evidently contradictory to Scripture: But indeed it well agrees with Scots Jurants, their taking English Prelatick Malignants for their Patern, in swearing to maintain English Erastian SUPREMACY, PRELACY and English Popish CEREMONIES.

3dly. As for his saying, *that the Primitive Christians had no Tentation from Profit to be Christians as now we have*: That is true; but surely it is a false Conclusion from that Proposition, to say, therefore we may for fear of the Loss of Five Hundred Pounds Sterling and Stipend; or for Greediness of saving Stipend, swear to maintain Erastian Supremacy which is another Headship over the Church, than Christ's Headship: And Prelacy and Popish Ceremonies; It is plain that a Tentation of Profit that induceth Ministers to swear to maintain these, as Jurants have done, that Profit is not a Tentation to Embrace true Christian Religion; but on the contrary to make Defection from true Religion to Antichristian corruptions, and to maintain the same: For in Page 13. he boldly Asserts, that the fear of *Worldly Loss and Ruining of their Families, was one of the weighty Reasons that moved Ministers in Scotland to swear the Oath of Abjuration*.

4thly. As for his saying, *the Primitive Christians had no Tentation from Credit to be Christians as we have*: That says nothing to the purpose, for the Author's Cause; except he can prove that its a Credit to swear to maintain English Erastian Supremacy, Prelacy and English Popish Ceremonies: And if he can prove that, he may try it: But others Judge it a Disgrace to Ministers Professing true Reformation of the Church of Scotland to do so.

5thly. As for his saying, *We are Born Members of a National Church, and its Disgraceful not to have a Profession of Religion, by which we are exposed to more Personal mixtures, and so to more corruptions; besides these Churches were under the immediate Inspection of Inspired Apostles*.

First, How he will prove, that we are Born Members of a Visible National Church I cannot see; For, *Infants of such as are Members of the Visible Church are to be Baptizod*; but the Infants, before they be received into the Visible Church

Church at Baptism, are not Members of the Visible Church, as all Orthodox Divines hold.

2dly. His Words import very plainly, that the National Church of *Scotland* hath no fixed Profession of Religion; for when he affirms we are Born Members of this National Church, and on that account *its disgraceful not to have a Profession of Religion*: He tells not what Profession, whether Popish, Protestant, *Quakerism*, *Arminianism*, *English Prelacy* with *Popish Ceremonies*; or what Persuasion: And to make the Uncertainty of the Profession of Religion of the Born Members of the National Church of *Scotland* the more plain; he adds, *by which we are exposed to more personal mixtures, and to more corruptions*, so indefinitely taken: For he doth not Restrict these corruptions by any Designation at all: Nor doth he tell what kind of Personal mixtures he means: But he will never be able without manifest contradiction to himself, to deny, that the National Church of *Scotland* in his Sense doth include as great Personal mixtures of good and bad, Orthodox and Heterodox, as he affirmed were in the Church of *Corinth* and other Apostolick Churches; yea he plainly saith, she has more Personal mixtures and corruptions: And according to his Rule all these Blasphemous Hereticks that denyed the Resurrection were Members of the Church of *Corinth*, and all the Orthodox were commanded to joyn in Communion with these Hereticks: And so by his Arguments, all Hereticks Born in *Scotland* are Born Members of this National Church, and all Orthodox are commanded to joyn in Communion with *Quakers* that are Blasphemous Hereticks, who deny the Resurrection, as is plainly evident by *Barclay's* fifteen Propositions: And so according to him, Papists and Prelatists are all Born Members of the National Church of *Scotland*; for he cannot prove them to be excluded, seeing he includes the Hereticks in the Apostolick Churches, such as the false Apostles and Hereticks in *Galatia*, whom the Apostle by the Spirit of GOD declares to be *accursed*, *Galatians* 1. 8, 9.

6thly. As to his saying, *he heard some say that Ministers now have more Light than the Apostles*. All I shall say on that, is, *First*, If these Persons said, that the most Learned and Faithful Ministers, now have a more Distinct, full, and clear Understanding of the Dispensation of the Covenant of Grace under the Gospel, and what our Lord Jesus, as Mediator was obliged to do and suffer, than the Apostles had of these things at the Time they were called to, and Employed in the Office of Apostleship, and a good while after, that is true; For the Apostles had been a considerable Time Employed in the Office of Apostleship before Christ's Transfiguration, *Matth.* 17. and yet they knew not that Christ behoved to suffer, and die for Elect sinners, till he revealed it to them in the 22d, Verse of that chapter: Nor did they know that his Kingdom was a Spiritual Kingdom till he informed and taught them *Matth.* 20. 22. So that the Apostles were dark in many things until they got the Out-pouring of the Spirit at *Pentecost* after Christ's Resurrection, *Acts* 2. 2dly. But indeed if any Persons said, that Ministers now have more Light in the Mysteries of the Gospel than ever the Apostles had, even when they had

gotten the whole Gospel Dispensation Revealed to them, that is undoubtedly false: Except these Persons said so to the Author in Derision, by way of Irony, *Meaning that the Apostles did never attain such a Light as Scots Jurant Ministers, for the Apostles never got a Light to let them see that it was Lawful to swear to maintain Erastian Supremacy, Prelacy, and English Popish Ceremonies as Scots Jurants have gotten.*

And altho' the primitive Apostolick Churches in the Author's Sense, to wit, including all blasphemous Hereticks living within the Bounds of these Churches; I say, in that false Sense, tho' Apostolick Churches are not to be held out as a Pattern to Churches in after Times: Yet taking the Apostolick Churches consisting of visible Saints in the Time they were confirmed in the Faith, and weaned from Jewish Ceremonies, in that Sense no doubt they were pure, and so far may be called a Pattern only as far as they followed Christ: But the Apostle Paul was no further a Pattern to be followed than he followed Christ, 1 Cor. 11. 1. Tho' he was as pure a Minister as was in the Church.

Page: 23. The Author brings in an Objection of his own framing, and gives four Answers to it: The Objection is this, *viz. But say some, if Ministers would confess, then Separation would be unlawful.* To which he answers, *first, Neither did these Churches confess their Faults, but persisted in them.*

To which I reply, *first*, He tells not what Churches he means; but the relative [*these*] most plainly refers to these Churches that are spoken of in the preceding Paragraph, *viz.* all the Churches he called *the primitive Apostolick Churches, which included the Church under the Law in Eli's Time, the Church of Scribes and Pharisees, and all the Churches to whom the Apostle Paul writes*; as was made appear by his Words above: And how false this Calculation of the Apostolick Churches is, I have cleared already.

2dly. He boldly affirms that these Churches, without Exception, *did persist in their Faults*, and did not confess them. What? did none of these Churches confess any of their Faults at all? Surely the Author has a monstrous Faith if he could believe himself when he said that, seeing it's so plainly contrary to Scripture: For how ridiculous is it to affirm, that the Church of Israel never confessed their Sins committed in Eli's Time; for Mr. Gillespie in *Aaron's Rod*, Book 1 chap. 8. proves from Lev. 5. 5. Num. 5. 6, 7. Ezra 10. 10, 11. *That the Israelites confessed their Sins publicly, and particularly in the Temple at the offering their Trespas-offerings.* As for the Scribes and Pharisees, as to their Clergy, and the Bulk of the People, they did not confess and turn from their most heinous Abominations; and therefore GOD swepted them off the Earth at the last Destruction of Jerusalem: But however neither the Church under the Law in Eli's Time, nor the Heretical Church of the Scribes and Pharisees were Apostolick Gospel Churches, tho' the Author improperly reckons them so: And therefore I go forward.

3dly. As to the Church of Corinth, and other Churches to whom Paul directed his Epistles, *they were the visible Saints in those Places, viz. Corinth and other Places,* and

and so they needed not confess their being guilty of Heresie and scandalous Immoralities : Tho' indeed the Saints in *Corinth* were faulty in not executing Discipline on the Incestuous Person, till *Paul* was obliged to charge them to do it, by his Epistle: But they did not persist in that Fault, for they did excommunicate that Person, as Mr. Gillespie following *Wallaus*, *Piscator* and *Heinsius*, on 2 Cor: 2. 6. proves ; See *Aaron's Rod* Book 2. Chap: 9. Pag: 277, 278. And tho' they had neglected Discipline before *Paul* wrote to them, it doth not appear they joyned with the Incestuous Man at the LORD's Table ; And the Godly Party to whom *Paul* wrote, did not only amend their Failings in Discipline, which they should have executed before, on scandalous obstinate Offenders in their Bounds, but also gave Evidence in an eminent Degree of their publick Repentance for their former Neglects, as plainly appears from 2 Cor: 7. 8, 9, 11. For this see *Chrysostom*, *Ambrose*, *Justinianus*, *Calvin*, *Beza*, *Hammond*, *Grotius*, *Theodoretus*, *Anselm*, *Theodorio*, *Zegerus*, *Menochius*, *Estius*, *Budaus* and *Camerarius* on these Verses. And *Paul* writing to the Church of *Galatia*, viz. the Godly Party there, he is so far from allowing promiscuous Communion of clean and unclean, Orthodox and Hereticks, that by the Spirit of GOD he declares all these false Teachers [*accursed*] to guard the Godly from joyning in Communion with them, as much as if these false Teachers had been excommunicated, as was made evident above : And he would have commanded the Godly Party to have excommunicated the false Teachers, if it had not been that they had seduced so many that the Sentence could not reach the End, as Mr. Gillespie observes: See *Aaron's Rod*, Book 2. chap. 9. pag. 289. And thus it is plain, the Author's Assertion is false concerning the Church of *Corinth*, both as to her Faults and also her publick Repentance.

In the same Page the Author gives a second Answer, namely, That Confession supposes Conviction, and the same Sentiments of these Faults : Now, says he, if Union be suspended till all be of the same Judgment, as to Sin and Duty, as there never had been Union and Communion in the Church ; so there never will be ; for Men never were and never will be in this World of the same Judgment, as to Sin and Duty.

For answering the Author the more distinctly, to show what is sufficient Conviction of publick Faults and Defections, I shall distinguish Conviction. There are two Kinds of Conviction for this End, viz. first, a Legal Conviction ; the *Cambridge Law-dictionary* says, *A Man is convict in Law, when he is proven guilty by Verdict*. 2dly. There is an Argumentative Conviction, when a Man's Error is confuted by plain Demonstration of Truth, in Opposition to that Error, tho' the Man should with Obstinacy, or out of Judicial Blindness deny the Demonstration of the Truth : In the *Cambridge Latine Dictionary* the Word *Convictio*, signifies proven guilty, and is derived from *convincere*, which signifies, to overcome, confute, or prove guilty. And *Ravanel* in his *Bibliotheca Sacra*, Part: 1. pag: 332, explaining *Tit: 3. 10, 11.* says, *When Men reject plain Demonstrations of Truth, they are convicted, and self-condemned* : And so say *Bullinger*, *Pelicanus*, *Calvin* and *Vullichius* on these Verses. And famous Mr. *Baillie de Autocatacrifi* pag: 104. Lib: 2. Oper:

chronol. says, That a Heretick is convict, proven guilty, or condemned by himself, or condemns himself. 1. By his own Deed because he despised the Advice of the Church, admonishing him: As a Man condemns himself by his own Fact and Deed. Rom: 2. 1. 2dly. He condemns himself by his own Mouth, because the Heretick in Words at least professeth to embrace the Word of GOD, (else, says Mr. Baillie, he would be a Heathen and not a Heretick) but with his Mouth he professeth all these Divine Truths, out of which the Falshood of his Error and Hereſie is evinced: And thus he is condemned out of his own Mouth, as our Lord ſaid of the wicked Servant, Luke 19. 21. And the Learned Turretin Theolog: Elenct: part: 1. pag: 714. diſtinguiſheth Conviction from Perſwaſion; For, ſays he, Reprobates who ſin againſt the Holy Ghoſt have Conviction; but not the Perſwaſion of Gopel Truth. And it is plain from 1 Cor: 14. 24. 25. That there is Conviction when there is not Perſwaſion. For it's ſaid, But if all propheteſe, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: And thus are the Secrets of his Heart made manifeſt, and ſo falling down on his Face he will worſhip GOD, and report that GOD is in you of a Truth. Here it is to be noticed, that the Text ſpeaketh of Infidels and unlearned indefinitely, and it's undeniable, that any Infidel whatſoever, that came into the Meetings or Congregations of Chriſtians to hear the Gopel preached, was not converted; for many heard Chriſt preach, that were ſo far from being converted, that they denied and crucified him at laſt, tho' they heard him preach in the Temple and Synagogues. And therefore let us hear what Commentators ſay on theſe Texts; I find the Meaning to be this, viz. That many Infidels and unlearned are ſo far convinced by true Preaching of the Gopel; they are ſo far convinced, I ſay, out of the Word of GOD, as that they ſee themſelves guilty of Sin, Errors and Ignorance; and thereupon are forced to acknowledge, that GOD is among you, and ye are the People of GOD: And thus Infidels are convinced of all; viz. all true Preachers; ſo as to fall down and worſhip GOD; that is, they are forced to acknowledge that the Gopel is of GOD; for it diſcovers to Men the ſecret Sins of their Hearts: And ſo GOD by the Gopel is among the Chriſtians in their Congregations; and they are the People of GOD: Thus theſe Texts are underſtood by Vatablus; Piſcator; Eſtius; Menochius; Bullinger; Pelicanus; Martyr; and Calvin: And Grotius on Verſ: 25. ſays, That the Gopel hath even convinced Infidels to acknowledge that the Wonders manifeſted in the Gopel Church, do prove that GOD is there; as the Infidel Magicians in Egypt were convinced by GOD's wondrous Works; ſo as to ſay, The Finger of GOD is here; Exod: 8. 19.

And as Calvin on the Place ſaith, Every Infidel that hears the Gopel, is not ſo far convinced as to acknowledge in Words, that which is ſaid above on theſe Verſes; for ſome have grown worſe after Hearing the Gopel; yet it is a great praiſe given to Prophecy, that is, Preaching the Gopel, that it hath forced Infidels to confeſs, that GOD is preſent with his own People, and His Majeſty ſhines in the Congregation of them. And thus it is plain, That tho' all that hear the Gopel are CONVINCED, yet all are not CONVERTED, by the Holy Spirit perſwading them to believe the Gopel.

For

For tho' the Gospel convinceth all the Hearers of it, yet thereby many are only rendred inexcusable: And all the Orthodox do assert Conviction and Perswasion to be different; for all true Christians are convinced, before they be perswaded to believe. But the Reason why I brought in this Scripture, was, because it lets us see that these that are Infidels may get Conviction by the Gospel, and yet be Infidels still, who have not gotten Perswasion so as to believe; and therefore are not come to be one in Judgment with true Believers, as the Author understands Conviction.

Great Mr. Durham on Scandal, Pag. 206, 207, gives us a very plain Description of that which is a sufficient CONVICTION OF GAINSAYERS, and I shall give his express Words, which are these, viz. *If it be asked then what can be understood by Conviction? and if a Person may be accounted convinced, who yet may be Keeping the last Word, and confidently bragging of the Victory? Answer, That Conviction is not to be bounded with Acknowledgment, or Silence in the Party convinced; yea, those that are convinced, may as it were cry the others out of the Company by Multitude of Words and confidence of Expressions; as these Jews did cry down Paul and Barnabas, Acts 13: 46. Therefore we see in that Precept Tit. 3. 10, 11. that the Heretick which is to be rejected, is both said to refuse Admonition, and also to be condemned of himself; yet it cannot be said that he was put to silence by these Admonitions, or did forbear to vent his Errors: This therefore must be accounted certain, and is confirmed by 2 Tim. 2. 25. where the Recovery of Opposers, even after sufficient Instruction, hath a PERADVENTURE in it, as a Thing most rarely to be found; we must therefore place CONVICTION in some other Thing than that: And so in Answer to the Question, What may be accounted Conviction? saith he, we say 1st. It is when a Person is so far convinced, and the Truth with his Error so far cleared to be Truth and Error respectively, that his Continuing Obstinat, cannot be supposed to be of Infirmary, which often will evidence it self in foolish, weightless and unreasonable Shifts and Answers; or when there cannot be weight in such an Answer to satisfy a Man's own Reason or Conscience, if he were sober and at himself, upon this Account the Heretick is said to be condemned of himself, Tit. 3. 11. not because his Conscience does actually condemn him for Dissimulation; for even then it is supposed he may be in a Delusion, which kept off such Challenges; and their Consciences are said to be seared as with an hot Iron, 1 Tim. 4. 2. which imports they were not capable of positive Conviction within themselves: But it must be understood thus, they are the Cause of their own Blindness, as wilfully and maliciously refusing and rejecting Light when it was offered to them: And so the Cause of their own Damnation, doth not flow from the Neglect of others, in not holding forth to them sufficient Light, but from their own Obstinacy, Prejudice and Maliciousness.*

2dly. *They may be said to be convinced, when the Thing is made clear to sober serious Men, even as some stupid ignorant Persons are inexcusable in their Ignorance, when they live under such Means as others of ordinary Capacity thrive by, although such plain Preachings and Discourses be no way understood by them, or that Gospel to convince them, seeing others have been profited by the same.*

3dly. *They may be said to be convinced, even when they speak again, when there is no*

Answer to purpose in their Speaking, but absurd denying or asserting of Things without any Reason, or when there is a Granting of absurd Consequences, or an asserting of an Absurdity, that possibly is greater nor another that they would eschew; or bitter Railings against Men's Persons, seeking to defame them for Strengthening their cause; as the false Teachers did Paul among the Corinthians and Galatians; and as the Libertines did to Stephen, by Venting Calumnies on him, and Provoking others against him, Acts 6. --- or when Men shift clear Places of Scripture, by putting strange and absurd Expositions upon them, as was formerly marked of Hymeneus and Alexander; such Persons are to be accounted abundantly convinced, notwithstanding the most confident Contradictions. Thus Mr. Durham.

But the Jurant Author makes CONVICTION to signify the same Sentiments and the same Judgment of Sin and Duty, that the Party has who is convincing the other Party to be in a Fault or Error, else the Party in the Fault or Error is not convinced of their Fault or Error, according to Author's Argument; and for clearing this, let us consider what is the true Sense of that Phrase, viz. *To have the same Sentiments and Judgment.* Ravanel Biblioth. Sacra: Part: 2: Pag: 585. following Beza; who translates *το ἐν ποσὶν* Phil: 2: 2: esse sententiis unum, sentire idem seu itidem, and compares it with 2 Cor: 13: 11: 12: Philip: 3: 16: and 4: 2; where the Words [*in domina*] are added these Phrases, viz. *To think the same Thing, or to have the same Sentiments, or be of the same Mind in the Lord,* are Phrases, says Ravanel, which signify Uniformity of the Judgment of the Mind, and of the Consent of Souls in the Doctrine of Faith and also of Manners; as is evident by comparing the Texts above said with Rom: 12: 16: and 15: 5. Thus Ravanel. And so to have the same Sentiments and Judgment in Religion, is to have the same Faith, which includes a firm Perswasion of the same Doctrine of Faith and Manners.

And seeing by the Author's Argument, Conviction is the same Thing with firm Perswasion and true Faith; then according to the Author's Argument, a Church cannot convince a Heretick of being Guilty of Heresy, until the Church gives that Heretick the firm Perswasion and true Faith which the true Church herself hath: And that can never be, for that firm Perswasion is the proper Work of the Spirit of GOD, wrought in Men in their Effectual Calling, whereby the Spirit of GOD perswades and enables Men with their whole Souls, Understanding and Wills, to embrace Jesus Christ freely offered in the Gospel; and so by what hath been said, it's evident, that the Author's Notion of Conviction of publick Scandals is false.

But perhaps he will object, saying, That tho' one Man would convince another Man, or one Party of Professors convince another Party of Professors to be guilty of some gross Step of Defection in Doctrine, or of some gross Scandal in Practice, says he, tho' the Party guilty should be convinced, according to Mrs. Baillie and Durham, and other Divine's Rules above said, yet if the Party guilty hath not gotten a clear and firm Conviction of their own Guilt, they cannot

confess their Guilt; for it would be acting contrary to their own Consciences, which do not coadern but still aporove what they have done.

To that I answer, *first*, Men's Consciences are but Deputes, and ought to rule in subordination and conformity to the Law of GOD; for the Law of GOD is over the whole Man Soul and Body, and all their Faculties; and when the Conscience judgeth and ruleth contrary to the Law of GOD, it is acting in Rebellion against the Law of GOD, and GOD himself; and that's the Reason why Men are obliged to quit and lay down Errors of Conscience; and as Mr. Gillespie saith in his Dispute against *English Ceremonies*, Part: 1: Pag: 10: *Men ought to get Conscience rightly informed.*

2dly. The Objection supposeth, yea affirmeth, That notwithstanding the one Party hath according to Mrs. *Durham* and *Baillie's* Rules, taken all Pains to convince the other Party of their Guilt; yet seeing the guilty Party's Conscience doth still approve what they have done: In that case the Answer is plain from Scripture and Judgment of Orthodox Divines above said; for then if it be one or two or a few, yea, or a great many in a Church that are thus guilty, the Church by her publick Censure is to reject them from her Communion, until they repent and confess their Sin, and give publick Satisfaction for their Scandal; as the General Assembly of the Church of *Scotland* did with these that went into the unlawful Engagement, *Anno 1648*, and afterward justified and obstinately defended their going into that unlawful Engagement; for tho' these Engagers had told the Assembly that their Consciences still approved their going into that Engagement, and therefore they would not confess it to be a Fault; that was so far from saving them from Excommunication, that by Act of Assembly 1649. *Ses. 19.* all such were pefemptorly to be Excommunicat: And in so doing, the Assembly walked close by the Scripture Rule; because the Assembly 1648. *Ses. 21.* had by very many Scripture Proofs made it clearly evident, that Military Associations with Malignants, such as that Engagement was, were contrary to the Word of GOD, and a manifest Breach of every one of the Articles of our Solemn League and Covenant; and thus the Church had sufficiently convinced the Engagers: And therefore when the Engagers did in Opposition to sufficient Conviction given to them by the Church, obstinately reject Conviction, the Church was obliged to reject them from Communion by Excommunication.

2dly. But when the Party guilty falls to be the Generality, or greatest Number that thus reject Conviction (as I marked above out of *Aaron's Rod*) the fewest Number, or a small Party, cannot expediently Excommunicat the Generality or greatest Number, because the Sentence could not reach the End of Excommunication: But in that case the fewest Number ought to protest against, and withdraw from Communion with the greatest Number, that is obstinat in Defence of their scandalous Defection, as was the Practice of the PROTESTERS in *Scotland Anno 1652*. For the same Scriptures that Warranted Excommunicating all that went into the Unlawful Engagement, and Obstinately Defended it, did

also Warrant the PROTESTERS, their Protesting against, and withdrawing from Communion with the Publick Resolutioners, who by the Publick Resolution went into a Military Association with Malignants, and defended their so doing : And that the Publick Resolution was a Military Association with Malignants, is clearly proven by famous Mr. *Binning*, in his Case concerning Associations, which was never to this Day answered by the Resolutioners.

And thus it is plain from what hath been said ; that tho' the *Jurants* Consciences should all their Days approve the Oath of Abjuration, and their swearing it to be Lawful ; Yet seeing it is clearly Demonstrated to them to contain an Obligation in the true Literal Sense of the Words, whereby it binds the *Jurants* to maintain *English* ERASTIAN SUPREMACY, PRELACY and *English-popish* CEREMONIES ; it is a just Ground for those, who adhere to the covenanted Reformation of the Church of *Scotland* in her purest Times, to Protest against, and withdraw from Communion with *Jurants* ; and so the *Jurant* Author's want of Conviction that he pleads for, doth not help, but on the contrary it ruineth his Cause.

But the second part of the Author's Answer was this, *Viz. If Union be Suspended till we be all of the same Judgment, as to Sin and Duty ; as there never had been Union and Communion, so there never will be : For Men never were, and never will be in this World all of the same Judgment about Sin and Duty.* Except the Author mean here as he said before, that in the Church of *Corinth*, these that denied the Resurrection, had fellowship with Devils and the like ; were to be joynd with in Communion by the truly Godly Party there : I say except he mean so here, I see not what Sense his Words have. And surely he cannot but allow as great corruptions now, as he affirmed were in the Apostolick Churches, and yet hindered not all in these Churches better and worse to joyn in Communion : But I have sufficiently answered that already, and proven that such a joyning in Communion is a gross Profaning the Covenant of Grace.

Page 23. The Author's 3^d. Answer is ; *If known Faults in Ministers, meerly because not confessed, made Communion in Ordinances sinful, then no Communion could be kept with others ; because all have corruptions and Faults which they do not confess ? And it will signifie nothing to say, we do not know the corruptions of others ; For if they Defile the Worship, they do it whether I know them or not : For if a Man that has the Plague eat with me, he defiles it whether I know it, or no.*

The Author here speaks of Ministers known Faults and Corruptions Indefinitely, without Limitation ; but indeed his way of Reasoning on them must be by some new Logick that I never heard tell of before : For his Proposition contains only known Faults ; but his Reason by which he proves it contains known and unknown whatsoever, being wholly Indisfinite : And he argues upon unknown Faults and corruptions, and so by his Arguments Ministers are as much obliged to confess in Publick all their secret Faults, as they are bound to confess Publick scandalous Faults : For his Argument runs thus, *Viz. If Ministers ought publicly to con-*

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confess any known Publick Faults at all, in order to their joyning in Communion with the true Church of GOD, then they ought Publickly to confess also all their secret Faults for the same end, but Ministers ought not to confess Publickly all their secret Faults, in order to joyn in Communion with the true Church of GOD; And therefore they ought not to confess any Publick faults at all, in order to their joining in Communion with the true Church of God: But seeing no Body of Sense will believe him, I go forward; For I shall not trouble the Reader in Disputing upon his Blunders in Logick. But 2dly. Tho' the most Faithful Ministers, by Reason of Humane Frailty have many Failings and Imperfections in Publick Duties and Ordinances, that do not render them Scandalous, nor yet unapt to Teach; (for as the Apostle saith of himself, and the rest of the Apostles, *in many things we offend all, James 3. 2.*) Such Faults can not hinder Communion, not being Scandals: But surely Ministers ought to confess known gross Scandals; such as swearing contrary to our Covenanted Reformation, to maintain Erastian Supremacy, Prelacy, and *English-papish Ceremonies*, as *Scotts Jurants* have done: And that they ought to confess and give satisfying Evidence of their Repentance for that, is clear from the Word of GOD, and Acts of Assemblies 1648, 1649. But what the Author means by *meer confession of Ministers known Faults in order to Communion*, he would do well to tell us himself: For surely no Orthodox Divine will hold, that meer confession of Publick faults is sufficient satisfaction for removing Publick Scandal: Tho' indeed *Jurants* come not that length it self. As for his saying, *if Ministers corruptions defile the Worship whether I know them or no, as a Mans eating with me defiles my Meat, if the Man have the Plague, whether I know or not that he has the Plague.* To that I answer, First, If that Argument be good, then it will necessarily follow, that a Minister that in his Judgment holds the grossest Error of Popery, but Publisheth it not to the World, he as much corrupteth the Ordinances, as he that Preacheth that Error for Doctrine to the People. 2dly. His Comparison is fallly made, for he should have said, *As the Plague, which is the most Destructive Disease, and most corrupting, being so Infectious, that if a Man that hath it eat with me, whether I know him to have it or not, he defiles my Meat: So the most Damnable Heretical Corruption of Ministers will defile and corrupt the Ordinances, whether I know the Ministers to be such damnable Hereticks or not.* And indeed that is very true; For as Mr. Bailie and Mr. Durham say concerning Hereticks, *The Hereticks themselves may be under such a Delusion, and their Consciences seared as with a hot Iron, GOD having given them up to strong Delusions that they should believe a Lie. 2 Thess. 2. 11.* So that they believe Heretical Damnable Errors, to be sound Principles of true Religion according to the Word of GOD; and therefore confidently teach and Preach these Errors to People, and thus breed up Sects of Damnable Hereticks; and yet neither the People, nor their Heretical Ministers themselves do know these Heretical Corruptions to be Corruptions at all; tho' Ordinances be so corrupted that they are no more to be accounted the Ordinances of Christ, as *Turretin Theolog.*

Elenct. Part 3. Page 442. following the Judgment of the first Council of Nice, Canon 19. *Whereby the Baptism of the Samosatrenians was declared to be Null and Void; And therefore it was Statuted by that Canon, That all who turned from that Hereſie to the true Faith, were to be Baptized.* And for the ſame Reason by the ſame Canon, it was in like manner Statuted concerning the Baptiſm of *Arrians*, I ſay, as *Turretin* following that Council, ſays, *the Socinian Baptiſm is Null; becauſe Socinians following the Arrian Error, deny the Trinity of Perſons in Unity of Eſſence, and Baptize according to that Corruption and groſs Error in Doctrin.*

But indeed the Jurant Author's Words plainly hold forth, That Faults and Corruption of Miniſters, when publickly known, do no more hinder Communion with theſe Miniſters, than the ſame Faults when they are not publickly known. To that I anſwer with Mr. *Gilleſpie* in *Aaron's Rod*, Book 3. Chap. 15: Pag. 542. he ſaith, *If the Church admit to the Sacrament, any known to live in Wickedneſs, without Repentance, the Church profaneth the Covenant of G O D.*

And thus it is undenyably plain, That if Chriſtians give conſent to Miniſters, when living impenitently in ſcandalous Sins, to adminiſter and join in the LORD's Supper, theſe Miniſter's Scandals deſile the Ordinance to the People, and the People by conſenting, profane the Covenant of GOD; and make themſelves guilty of the ſcandalous Miniſters evil Deeds.

And laſtly, the Author himſelf, in his *Sixth* juſt Ground of Separation, freely granteth, That when Scandals are Grievous and Notour, and no Redreſs can be had in an orderly Way, ſo as to reach the great End of Edification, in that Caſe Separation is lawful. And as for the Difference between Miniſters Corruptions that are not known, their not being a cauſe of Separation, when the ſame Corruptions being known and continued in without Repentance, are cauſe of Separation; I have cleared that, by an Inſtance of a Miniſter holding firmly in his Judgment the groſſeſt Popiſh Error, but never publiſheth it to the World, in Oppoſition to him that preacheth the ſame Popiſh Error, and defends it.

Page 43, the Author gives a *Fourth* Anſwer; that he may further ſhow his Aversion to that Duty, That Miniſters ſhould confeſs their publick ſcandalous Sins. His Anſwer is, *If Confeſſion be neceſſary*, ſays he, *I am ſure Separation is not the Way to attain it, for that imbitters and Exaſperates Men's Spirits, and makes them more Stiff and Tenacious.*

What? If Confeſſion be neceſſary, is it not neceſſary for Miniſters to confeſs any known Scandalous Faults and Corruptions at all? Why the Author queſtioneth this, is matter of Aſtoniſhment to all ſerious Chriſtians that hear it, no Doubt.

2dly. The Author denies, that Separation from Communion with Miniſters is the Way to attain Confeſſion of any Publick ſins and Faults of Miniſters: But I hope he will allow that the leſſer Excommunication is ſome Separation; and yet it is expreſſly the Way for gaining offending Brethren, and thereby alſo preventing Obſtinate Offenders from Profaning the Seals of the Covenant; As is clear from our Confeſſion

session of Faith Chap: 30. Sect: 3. But the Author will not allow that; because it would Exasperate Ministers Spirits, if other Ministers and the People also, should tell *Jurants*, we cannot joyn in Communion with you in the LORD's Supper; because ye are Guilty of Publick Scandal as we can clearly prove: No, let the Scandal be never so true and Publickly known, as the Author grants, that Ministers be Guilty of known Corruptions and Faults Indefinitely speaking: Yet no Separation, for fear of angering Ministers. What? Must we Profane the Seals of the Covenant of Grace, and trample on the Word of GOD, and our Confession of Faith, for fear of imbittering Ministers Spirits? Must not we *Obe* GOD rather than Men? These Ministers have sad Spirits indeed, that would have us Rebel against the Spirit of GOD, rather than anger their Spirits.

And lastly, when Ministers continue in Publick gross Scandals, and Obstinate-ly refuse to confess and give Publick Satisfaction; In the sixth just Ground, the Author himself alloweth Separation to be Lawful: Let Ministers Spirits be as imbit-tered as they will: And thus he has Refuted himself.

C H A P. XII.

Wherein the Jurants Defence of swearing the OATH, with Explication and Protestati-on, Determining the Signification of the OATH, in an other Sense than Determined by the Legislators, is answered.

Page 23. The Author gives the sixth and last Consideration upon which *Scots Jurant* Ministers did take the Oath: His Words are these, *Viz.* Sixthly, Let it be considered, that Ministers at their taking of the Oath, did by their Protestation or Declaration, plainly fix the Sense, in which they understood the Oath, and according to which they would only take it. And in Page 11th. He tells as they understood the Oath to contain three things, *Viz.* 1st. Owning the Queen's Right and Authority, and Renewing Allegiance to her. 2dly. Renouncing the Popish Pretender, and all Allegiance to him. 3dly. Engaging to maintain the Protestant Succession. And indeed says he, who of Presbyterian Revolution Principles can disown them? As to what is alledged, concerning the Hierarchy and Ceremonies of the Church of England being involved in the Oath; and that the Swearers have thereby at least approved of them; The Takers, says he, were under the fullest conviction that the Oath had not any Respect unto these.

Thus we plainly see in what Sense the *Scots Jurant* Ministers fixed the Signi-fication of the Oath; whereby they included the three things above said, and they wholly excluded the Hierarchy and Ceremonies of the Church of England: But I have sufficiently proven in the third Chapter, that Erastian Supremacy is included in two of these things, *Viz.* 1st. and 3d. And that the Oath in its Literal Sense obliges to maintain Prelacy and English Ceremonies, which here they vainly deny.

In order to handle this Debate between *Scots Jurant Ministers*, and these who withdraw from Communion with the present National Church of Scotland; I shall State the Question as plainly as possibly I can.

And *First*, The State of the Question is not, Whether it be Lawful for these who take an Oath to Interpret it, so as to understand the true meaning of the Words: For it is a commanded Duty to swear with Judgment, *Jerem. 4. 2.* The meaning of that is, *Thou shalt swear with clear Judgment, having duly considered, and clearly understood what thou swearest, and by whom, Viz. GOD: that so thou mayest not swear unwarily, without clear Judgment of Discretion, or rashly, or without necessity, or for light Matters, and then Men must swear every Oath in Righteousness also. as Jer. 4. 2.* That is, *Thou must certainly know, that what thou swearest be just and good in it self, and no way unjustly hurtful to thy Neighbour, that so it may not bind thee to any thing that is sinful, 1 Sam. 25. 22. Matth: 14. 7. And that thou be able and firmly resolved to perform, and do also truly perform what thou swearest; Thus the Place in Jeremiah is explained by Estius, Tirinus, Calvin, Grotius, the English Annotations, and Dutch Annotations; And in the same Text Men are commanded to swear in Truth, that is, Thou shalt swear clearly, knowing that what thou swearest is true, that so thou mayest not swear any thing that is false, or any thing that thou knowest not for certain to be true, or by any deceitful way. viz. Such as by Equivocation, Mental Reservation, or any Evasion. Isaiah 48. 1. Jerem. 5. 2. Thus it is explained by Estius, Tirinus, Menochius: And the English Annotations, and the Dutch Annotations on the Place say: These three things, contained in that Text, comprehend all things that are necessary to a Religious Oath, and the Worship of GOD. First, In Respect of GOD. 2dly. In Respect of our selves. And 3dly. In Respect of our Neighbour, in our general, and special Vocation.*

But the State of the Question is this, *to wit*, Have the takers of an Oath, that is imposed by Authority, Power to Interpret or explain that Oath, so as thereby they may Determine and fix what Sense they please upon the Words? Or may the takers by their Power, add to, or take away any part of the Sense of the Words, or put any other Sense upon the whole or any part of the Words of an Oath, than what was intended by the Imposer, and fixed by his Law by which he Imposed that Oath?

To this the *Scots Jurant Ministers* answer Affirmatively, tho' not very distinctly. But that I deny; And I offer the following Reasons.

First, Because it is plain, that by the Word of GOD, the Imposers of an Oath have the proper Power of Interpreting the meaning, and fixing the Extent of the Sense of the Oath, according as they intend to oblige the Swearer to performance of what the Imposer requires and expects by Vertue of that Oath; As is undeniably evident from *Gen. 24. 2. 3. 5. 6. 8. 9.* in the case of *Abraham's* imposing the Oath upon his Servant, and Interpreting and fixing the Sense of the Oath which he imposed. *Grotius* upon the Place observes, *That in Old Times, the Servants, and Subjects of very Heathens would not swear an Oath Imposed by Authority, until the*

Imposer did Interpret and expressly fix the Sense of it, lest they should profane the Name of their Gods; As Grotius proves out of Iphigenia Euripidis. And surely that confutes the Practice of many Christians who swear Unlimited, dark and Ambiguous Oaths. What a shame is it for Christians not to shew so much Reverence and Regard to the dreadful Majesty of the Infinitely Glorious Jehovah, as poor Blind Heathens shewed to their false Gods!

2dly. All that swear the Oath of Baptism are undenyably obliged to swear in the Sense that GOD, who is the Imposer, hath fixed by his own Word, which is the Law Imposing, Determining and fixing the Sense of it: And it were Blasphemy to affirm, that Men might by Explications or Protestations, add to, or take away any part of the Sense of the Words, or put any other Sense on the whole, or any part of the Words of the Oath of Baptism, than GOD, who is the Imposer intends, and has Determined and fixed by his own Word, which is the Law imposing it.

3dly. It is a Maxim maintained by Lawyers and States-men, *Viz. Cujus est condere, ejus est Interpretari*, i. e. The proper Power of Interpreting belongs to them that have the Power to make Laws and Oaths. As is evident from the *Judgment of Kingdoms and Nations*, Page 17.

4thly. I shall give the Judgment of some great Divines on this Head, to make it further evident, that the takers of Oaths have no Power to add to, or take away any part of the Sense, or alter the signification of these Oaths, or put any other sense on the whole or any part of them, than what was fixed, Determined, and intended by the Imposer and Laws Imposing them.

First, Mr. Samuel Rutherford in his Letter from *St. Andrews Anno 1640*, to Mr. Henry Stewart Prisoner in Dublin, lets us see how sinful it was to swear the *Black Oath*, with an Explication of the Swearer's own framing, which he calls a private sense; and that *Black Oath* was of the same Nature with the Oath of Abjuration: For the *Black Oath* obliged the Swearers to maintain and defend *English Prelacy* and *English-popish CEREMONIES* without Alteration; as *Rushworth*, and *Burton* in their Histories of that Time declare.

Mr. Rutherford in his Letter above cited, saith concerning that *Black Oath*; *What I Write to you, I Write to all that are sound hearted in that Kingdom, whom in the Bowels of Christ, I would Exhort not to touch that Oath; albeit the Adversaries put a fair meaning on it; yet the swearer must swear according to the profest Intent and Godless Practice of the Oath-makers, which is known to the World. Otherwise (saith he) I might swear that the Creed is false, according to this private Sense put upon it. Oh! let them not be beguiled to think to wash Perjury and Denyal of Christ, and the Gospel with Ink-Water, some Foul Rotten Distinctions. See Rutherford's Letters Page 495.*

2dly. Doctor Sanderfon in his sixth Prelection concerning Oaths, saith, *An Oath ought to be plain without ambiguous Words in it, and sworn in the Sense, and for the security of him who maketh, and tendereth the same, and for Equity and Piety in things Lawful and possible.*

3dly. *Paræus* on *Ursin's* Catechism, Part 2d. *Quest.* 102: holds the same thing with *Doct^r Sanderson*.

4thly. The Learned Author of the Apologetical Relation, generally supposed to be *Mr. Brown*, and with him great *Voetius*, both hold, That to swear an Oath *Quatenus* or *Eatenus*, that is, in this or the other Sense, by the Swearer's Restriction, frustrates the End of Oaths, and Design of the Imposers. See the Apologetical Relation, Page 261. And in the same Place the Author saith, 'We must judge of the just Latitude and Meaning of an Oath, by their A^ct^s and A^ct^sings who tender it.

5thly. *Mr. Durham* on the Third Command, saith, 'It will not exempt a Man from the Guilt of Perjury, That in swearing he had a Meaning of the Words of the Oath, contrary to what in common Sense they bear; and in the Construction of all indifferent Persons, or to their Meaning without an Oath.

6thly. *Turretin Theolog. Elenct. Part: 2: Pag: 81.* he doth cite and approve that *Maxim* maintain'd by *Lombard* and the *Roman Canonists*, viz. *Quacunque arte verborum quis juret, Deus tamen qui conscientia testis est, ita hoc accipit sicut ille cui juratur intellegit*, that is, 'By whatever Art of Words any Man sweareth, yet GOD who is Witness of the Conscience, takes that Oath to be sworn in the Sense, that the Man understands it to whom it is sworn.

7thly. I shall give two clear Parallels out of *Calderwood*; the first is in *Altare Damascenum*, Pag. 598. where he tells us, That some of the *English Prelates* did allow some of their inferior Clergy to give Explications and Limitations of the XXXVI. Canon, established Anno 1603, when they subscribed that Canon; which Canon did oblige them, solemnly to declare and promise, That they would i^st. Firmly own the King's Supremacy, Civil and Ecclesiastick. 2dly. That the *English Liturgy*, or *Common Prayer Book*, is agreeable in all things in it to the Word of GOD; and that they would constantly make use of it according to the Order of the Church. 3dly. That they did approve of all and every one of the XXXIX Articles of Religion of the Church of England, to be agreeable to the Word of GOD. But some of their Clergy said, They were not obliged to all Things contained in that Canon; because some Bishops permitted them to give Explications and Limitations, before they subscribed the Canon.

To which great *Mr. Calderwood* in his *Altare Damas:* Pag. 598: answers, That the Bishops had not Power above the common Statute, that they could grant Exceptions, Limitations and Interpretations, which may destroy the Sense of the Statute it self; For, says he, that is but like an Explication that destroyeth the Text. (And surely Scots Justices had as little Power over the Law and Oath of Abjuration, to allow Explications and Limitations that Destroy the Sense of Laws and the Oath) 2dly. *Mr. Calderwood*, *ibid.* sayeth, It is vain for them to talk of Interpretations or Limitations; for *litera scripta manet*, their own Hand Writ by Subscription to the Canon in full Form, was a Witness against them; for, says he, *Subscriptio scriptis subjecta in Jure sub-*
scribentis arguit consensum & approbationem. That is, A Subscription to sub-

‘subjoined to Writings in the Right of the Subscriber, proves his Consent and Approbation of the whole Writings subscribed. And so *Scots* Jurants subscribed the Oath in full Form and common Sense of the Words, as appointed and determined by *English* Laws, for Preservation of *English* PRELACY and CEREMONIES, and so their own HAND-WRIT proves their swearing that Oath according to the intendment of these *English* Laws.

3dly. Mr. Calderwood *ibid.* by an Instance clearly proves, That when Men’s Practice afterward is contrary to their Declaration or Protestation, it renders their Protestation useless and invalid : For, says he, Pontius Pilat gave a certain kind of Protestation, before he condemned our Lord Jesus Christ ; but his Protestation being contradicted by his Fact and Deed, it saved him not from the horrible Guilt of Injustice, in condemning the Lord of Life : And so Jurants, tho’ they declared they would only swear the Oath but in such a particular Sense of their own; yet immediately afterward they did swear that Oath in express Words, and it’s common Sense, and subscribed it ; and therefore their own Practice and Subscriptions plainly condemn them.

The second Instance I find recorded in Mr. Calderwood’s History, Page 171. where it’s recorded, That Mrs. Craig, Duncanson and Brand, did subscribe the Act of Parliament, made Anno 1584, which appointed all Ministers to give a solemn Promise of Obedience to the King’s Power of Supremacy in all Matters Civil and Ecclesiastick, and also their Ordinary the Bishop of the Diocess ; and in case they should disobey, to be content that their Kirks should waik, and that qualified obedient Persons should be put in their Places. But before Mr. Brand Minister, and the other two, who were Preachers, would subscribe that Act, they gave an Explication and Limitation (in Manner as Jurants did at swearing the Oath) and the Limitation was this, viz. According to the Word of GOD, and the King gave his positive Consent and allowance of that Limitation of that Act, before they subscribed it, which was more than ever the Jurants obtained to theirs. But let us hear how the Eminently Faithful Ministers of that Time judged of that Declaration and Limitation of the Act of Parliament ? Great Mr. James Melvin in his Letter from Berwick, (he being then in Banishment for refusing to subscribe that Act) in that Letter he tells the Subscribers, they had given more Power to the King, than ever the Pope peaceably obtained, and had consented to the chief Error of Papistry, on which all the rest are founded. For this see Calderwood’s History, Pag. 167.

And in Calderwood’s History, Page 324. It’s recorded, that before renewing the Covenant by the Synod of Fife, Mr. James Melvin, the Moderator of the Synod, did, by allowance of the Synod, desire his Uncle Mr. Andrew Melvin, to give what Directions and Exhortations he judged most necessary for his younger Brethren in the Ministry, in order to the Right Renewing the Covenant ; Mr. Andrew did insist on the Fear of Backsliding ; and in plain Terms said, ‘ Many of you have shown Evidence lately of great Weakness, who, for fear of want of Stripes only, did in a sort deny Christ, by subscribing that Act of Parliament,

Anno 1584; and all the Brethren did acquiesce in what Mr. Melvin said.

But when one of the Protesting Ministers said in a Preaching, *That the Jurants with their Declaration in swearing the Oath of Abjuration, had betrayed Christ with a Kiss*, seeing they had in that Oath sworn to maintain *English Erastian SUPREMACY, PRELACY, and English-papish CEREMONIES*; and so had betrayed the Cause and Prerogatives of Christ; the Jurants are so enraged, they deafen the Nation with Outcries, both with Tongue and Pen against that Minister; tho' Mr. Melvin said as much on less Ground, and the Ministers guilty acquiesced.

And Mr. Calderwood tells us, 'That the faithful Ministers met together, and drew up their Animadversions, and confuted that Error of Subscribing the Act with that Limitation, and told the King plainly in a Supplication, *That that Act would bear no such Limitation without contradiction*. See Calderwood's History from Page 167 to 193; and in the Year 1586. Mr. Robert Pont, Moderator of the General Assembly, did publicly and Authoritatively as Moderator, exhort all subscribing Ministers to repent; to which Exhortation they submitted. See Calderwood's History, Pag. 205.

Thus we plainly see, by the Judgment of the General Assembly of the Church of Scotland, That when Subjects are required by Civil Authority, to subscribe a Law binding them to any sinful Obedience to the Magistrat, tho' the Supreme Magistrat allow the Subjects to give their own Limitations and Declarations before Subscribing, yet that cannot alter the Sense of the Law, nor free the Subjects from sinful Compliance; and far less can it free Men in swearing an Oath, because an Oath is the strictest of all Bonds, it is *strictissimi Juris*.

8thly. Learned Turretin Theolog: Elen: Part: 3. Pag: 457. gives a remarkable Instance to this Purpose, in Refuting Bucer and Melancthon, two Lutheran Divines, who allowed in a Case of Necessity, when Ministers could not be had, that Parents might receive the Sacrament of Baptism to their Children from Popish Priests, with a Protestation against all the Popish Corruptions; But allowed them after having protested, to receive that Sacrament by the Priest's Administration, in the express Words of the Popish Form, with all the Popish Idolatrous Ceremonies; and that the Parents might in express Words and common Form and Sense of the Words, vow to educate these Children, as the Members of the Church of Rome vow to educate their Children. Mr. Turretin condemns that opinion for Three Reasons. 1st. *Because notwithstanding of their Protestation, seeing immediatly after that, they solemnly vowed in express Words and common Sense, as the Papists themselves do, and received the Sacrament with all the Papislical Ceremonies; they did thereby, contrary to their Protestation, approve of the Popish Errors in that Ordinance.* 2dly. *They joined in Communion with that Church, of which they vowed the Children to be Members.* 3dly. *By so doing they approved of Popish Priests to be lawful Ministers.* Thus he. And by the same Reasons, Jurants their making a Declaration or Protestation, with Limitations and Restrictions of the Oath,

Oath, cannot save them, seeing that immediately afterward they did solemnly swear that Oath in exprefs Words and common Sense. (as appointed by Law for *English* Subjects) of their Oath of Alesiance to defend and maintain *English* *Erastian* SUPREMACY, PRELACY, and *English-popish* CEREMONIES;

And last of all, I shall conclude what I have to say on this Head, with the Judgment of the Learned and Pious Mr. *Alexander Shields*, recorded in *The Relation of his Sufferings*, written with his own Hand, and printed Anno 1715; wherein he gives his ingenuous Judgment concerning Abjuring a Paper called *The Apologetical Declaration*, published by these that did bear publick Testimony against the Defections of that Time, Anno 1685. In *The Relation of his Sufferings*, Page 47, he tells us, before he swore that Oath of Abjuration, he caused the Clerk of the Justiciary Court, write down in exprefs Words, declaring in what Sense he would swear that Oath. His Words are these, *I do abhor, renounce and disown in the Presence of God, that pretended Declaration, IN SO FAR AS it declares War against the King, and asserts that it is lawful to kill all, imploied, by him in Church, State, Army or Country; then. Protesting it might not be constructed in any other Sense, than the genuin Meaning of the Words I had delivered in the above written Minute, I did subscribe and swear it. That which did induce me to it (says he) was, that they gave it in my own Meaning.* In Page 46 he says, Concerning these Words, *IN SO FAR AS*, or *IF SO BE*, it imports such Things, I was schooled to confound these very different Expressions by the Indulged; for that Declaration I was required to abjure, as I took it, does not declare War against the King expressly, purposely and designedly as King, but against Charles Stewart, by them declared to be no King, who set forth the Declaration. And Pag. 48, 49, he says, *If we reflect upon the Matter upon which these Accommodations are to be offered or accepted, they cannot be judged capable of any Accommodation: For they are not Things upon which we may come and go at our Discretion, as we may do with our own Particulars, or with Problems to be disputed, or with ambiguous Propositions, capable of different Senses; but Matters so and so circumstantiated, as do require the positive determined Judgment of the Conscience, Concerns of Truth and Falshood, Duty and Sin, which cannot admit of Accommodation or Dispensation, or Reservation, or any other Sense than the Imposers, and they that state their Inquisition about such Things do own, and are observedly known to have, and maintain about them; otherwise all forged Accommodations are but tampering Tricks, Jugling with Juglers, deceiving the Deceivers. Neither will they be so easily deceived; for they will readily yield to Accommodations, or any tolerable Sense we can put upon their Snares; for they reckon that a yielding in Part, and are glad to find us so far Justifying their Actions and Impositions, as by our offer practically to declare they may bear a good Sense.* And in Page 51 he says, *An Oath cannot be taken in any other Sense contradictory to the Imposers, even tho' by them allowed, without an unjustifiable Equivocation.* Thus Mr. *Shields*. And these are the Words of a great Divine, both for Piety and Learning; and that in Judging himself, which takes away all Suspicion of Partiality, whose impartial Judgment condemns the Practice of the Jurants.

As to the Author's saying, *Who of Presbyterian Principles can disown them?* That is, disown, 1st. To swear to Maintain the Queen's Right as established by the UNION. 2^{dly}. To Abjure the Pretender. 3^{dly}. And to swear to maintain the Succession as it is established by, and founded upon the *English* Acts of Limitation and further Limitation, and the Incorporating UNION.

I only give this Reply. 1st. As to the Pretender, I have spoken concerning him in Chap. 3. Pag. 69, 70. 2^{dly}. As to the Right of Kingly Government of *Scotland*, founded upon, determined and established by and for Defence of the Incorporating UNION, I have in the 3^d Chapter demonstrated that, That Right is contrary to, and inconsistent with the Just and Lawful Right of Kingly Government of *Scotland*, established by the Ancient Fundamental Laws and Coronation Oath of the Kings of *Scotland*, and our Covenants National and Solemn League. 3^{dly}. As to the Establishment of the Succession by *English* Acts of Limitation and the UNION, I have also in the 3^d Chapter proven it to be a Constitution establishing *Erastian* SUPREMACY, PRELACY, and *English-popish* CEREMONIES; and for ever debarring all Covenanted Presbyterians from being Kings and Queens to Reign and Rule *Scotland*, *England* and *Ireland*: And hence it is indisputably evident, That the Presbyterian Revolution Principles that the Jurants profess, are Principles of the Revolution settled by the Incorporating Union; whereby our Covenants National and Solemn League, are overturned, and *English Erastian* SUPREMACY, PRELACY, and superstitious CEREMONIES established, and jurants swear to maintain *Erastian* PRELACY, &c. established by the said UNION. What self-contradictory Presbyterian Principles these are, let all unbiassed Orthodox Presbyterians Judge.

C H A P. XIII.

Which contains an Answer to the Argument that Jurants and Nonjurants of the National Church of Scotland, advanced from Philip: 3. 15, 16. For joyned in Communion with Jurants.

PAg: 26. 27. The Author exhorts all Dissenters to joyn in Union with Jurants, his Words are these, *viz.* Greatly therefore doth it concern all of us in our Places and Stations, to put to all our Power, Prayers and Interests for preserving the Unity of the Spirit in the Bond of Peace. O how earnest is the Apostle in his Desires and Exhortations for this, 1 Cor: 1. 10. Now I beseech you Brethren by the Name of the LORD Jesus Christ, that ye all speak the same thing, and that there be no Divisions among you. If you reverence the Supreme Authority and Sovereignty of Christ, then see, as you will answer it to him at the great Day, that you be perfectly joyned together in one Mind and Judgment. Thus the Author.

The Author's Words contain three Things, *viz.* 1. He exhorts all Jurants and Nonjurants, Approvers and Condemners of the Oath of Abjuration to keep the

Unity

Unity of the Spirit. *2dly.* That in doing this, all should be of one Judgment and keep close Union and Communion both Jurants and Nonjurants. *3dly.* That he objects, yea, adjures all these to keep Union and Communion, and be of one Judgment, as they will answer to Christ at the Day of Judgment; under the Pain of being judged as Contemnners of Christ's Sovereignty.

As to the first of these, I answer *first*, That it is the undoubted Duty of all who profess Faith in Jesus Christ, *To keep the Unity of the Spirit in the Bond of Peace*, I firmly hold. But *2dly.* I deny, That it is the Unity of the Spirit, that the LORD commands to keep, it Ministers and Christian Professors, who are solemnly sworn by Covenant, and obliged by the Law of GOD to extirpate ERASTIANISM, PRELACY, and *English-popish* CEREMONIES, should joyn in Union and Communion with these who, contrary to the Law of GOD and our Solemn Covenants, have sworn to maintain *English* Erastian SUPREMACY, PRELACY, and *English-popish* CEREMONIES, and obstinately refuse to acknowledge Sin and publick Scandal in their so doing, as Jurants do.

As to the *2d.* I answer, *1st.* That it is the Duty of all professing the Christian Religion, *To be of one Judgment in the LORD*, is clear from 2 Cor: 13. 11. Philip: 3. 16. and 4. 2. But in the *2d.* Place I deny, That these Scriptures command Covenanters of the Church of Scotland to keep Union and Communion with these that swear to maintain ERASTIANISM, *English* PRELACY, and CEREMONIES, and refuse to give publick Satisfaction for such a gross publick Scandal. And in the *3d.* Place I also deny, That these Scriptures command Covenanters to have the same Judgment with these who judge it lawful to swear an Oath, which in its true literal Sense obliges Jurants to maintain ERASTIANISM, PRELACY, and *Popish* CEREMONIES: For that would not be one Judgment in the LORD; but one Judgment in Defection, to maintain Antichristianism.

But both Jurants and Nonjurants joying in the General Assembly do object, *That tho' there be Difference in Judgment & Practice anent the Oath of Abjuration, yet both Jurants and Nonjurants ought to joyn in close Communion in all Ordinances, notwithstanding of that Difference*: And for proving this, the Commission of the Assembly did in a Letter, which they sent Ann. 1714. to Mr. Gilchrist (one of the protesting Ministers) give that Scripture for their Proof, which is recorded in Philip: 3. 15, 16. *Let us therefore as many as be perfect. be thus minded: And if in any thing ye be otherwise minded, GOD shall reveal even this unto you; nevertheless, whereto we have already attained, let us walk by the same Rule, let us mind the same thing.*

For clearing the true Meaning of this Scripture, *1st.* Let us consider who they are that the Apostle calls *perfect*. *2dly.* What is the Meaning, of *being thus minded*. *3dly.* What it is, to be in any thing otherwise minded. *4thly.* The Import of that Promise, that GOD will reveal this to you. *5thly.* What is the Import of that Clause, *viz: Nevertheless whereto we have attained*. *6thly.* What is the Rule here spoken of. *7thly.* What it is, to mind the same thing.

As to the *first* of these, *viz.* Whom doth the Apostle call *perfect*? In Answer

to this, the Learned Ravelin in his *Bibliotheca Sacra*, Part: 2. Pag: 266. interprets this very Clause of the Text to signify these Christians, that were arrived to a sound Knowledge and Judgment in the Matters of true Religion, and confirmed in Faith, and the rest of the Gifts of Regeneration; in Opposition to the Catechumeni, that is, Young Beginners that were rude in Knowledge, only learning the Catechism, and unconfirmed in the Faith, and in the same Sense it is understood and explained by Zanchius Estius and Gomarus, and they prove it by comparing this Place with 1 Cor. 2. 6. and 14. 20. Ephes. 4. 13, 14. Heb. 5. 12, 13, 14.

2dly. As to the next Point to be cleared, consider, that the Apostle saith, *Let US as many as be perfect, be thus minded*: By which it is plainly evident, that the Apostle speaks of these that were of one Judgment with himself, confirmed in the Faith in all Parts of the Gospel Dispensation, and had laid aside all Dependence on their own Righteousness, and the Practice of the Jewish Ceremonies, and were joyning with the Apostle in pressing for obtaining Perfection of Righteousness of Jesus Christ, and daily pressing, in the Use of all Religious Duties, for the obtaining the same, and all the glorious Benefits thereof, as the rich Prize of the high Calling, whereby Christians are called to receive and rest on Christ and his Righteousness, that they may be esteemed Righteous in the Sight of GOD; and thus it is explained by Zanchius, Calvin, Estius, Menochius and Tirinus on the Place. And this plainly appears to be the true Sense of it, by the whole Strain of the Apostle's Arguments in the preceeding Part of the Chapter.

The 3d. thing to be cleared, is to show what is the Meaning of *being in any thing otherwise minded*. Now, our Adversaries lay the great Weight of their Argument on this Clause of the Verse, alledging tho' there be great Difference in Judgment among Ministers and Professors, in Matters of Religion, yet they may, yea, ought to keep up close Communion together; and therefore we ought to keep Communion with Jurants, who judge the Oath of Abjuration lawful, which we judge very grossly sinful. But this Clause will do them no Service, because the Difference among these *Philippians* spoken of in this Verse was only some Difference of Degrees of Faith and Knowledge: But no Difference of Substantial Parts or Articles of true Christian Faith. As if the Apostle had said, *Tho' all Christians that are confirmed in the true Belief of all the Substantial Articles of the Christian Faith, contained in the Gospel Dispensation, are perfect in Regard of Parts of Faith, and so all these and I are perfect in that Respect; yet I have told you, That I my self am not perfect in Respect of Degrees; and therefore I press foreward to Christ the Prize, to get Increase of Degrees of the Grace of Faith, and all other Graces, and of Spiritual Saving Knowledge, till at last I be made perfect in Degrees, when I shall come to the full Enjoyment of GOD in Christ, in a State of Glory; and tho' you may differ from me in Degrees of Faith and Knowledge, what further Degrees of Faith and Saving Knowledge ye want and desire, GOD will in due Time reveal all things, not only necessary, but also all things useful for your Salvation*. Thus it is interpreted by Kinsius and Vullichius, who compare this Verse with 1 Thess. 5. 19. And thus it is understood and explained by

Piscator

Piscator, Vorſius, and Zanchius, following *Chryſoſtom*: Likewise *Eſtius, Menochius, Tirinus* and Doctor *Owen* interpret it ſo, and Mr. *Rule* in his *Rational Defence of Non-conformity*, Pag: 140. approves and follows this Interpretation. And the Reasons that perſwade me, that this is the true Senſe, are, 1^{ſt}. Because the Apoſtle doth not direct that Command or Exhortation to Hereticks or falſe Apoſtles; but to theſe that he calls perfect, and puts in the Claſs with himſelf in the very Words of the Text. 2^{dly}. Because I have proven, That whoever teacheth and maintaineth an Error contrary to any one ſubſtantial Article of the true Chriſtian Faith received in truly Reformed Churches, is an Heretick; this I proved in ſpeaking on Heretiſe in Doctrine, Chap: 5th. 3^{dly}. Because the Apoſtle was ſo far from calling them perfect, who taught and maintained any Doctrine contrary to any ſubſtantial Point or Article of Goſpel Faith, that he pronounceth them accuſed, *Gal.* 1. 8, 9. as was cleared in ſpeaking concerning the Church of *Corinth*, Chap: 11th. 4^{thly}. Because all the ſubſtantial Articles of true Faith, contained in the Goſpel Diſpenſation, are Articles of our LORD's Dying Will and Teſtament, and ſealed with his Blood, and put out of the Power of Angels and Men to alter; ſo that no Man can ſell one of theſe Articles for the ſake of Peace with the greateſt Men on Earth. 5^{thly}. Because it clearly followeth as a fifth Reason, That the Apoſtle had no Power for Peace-ſake to tolerate the teaching and defending any Error contrary to any ſubſtantial Point of Goſpel Faith, all the Condeſcention for Peace, that he practiſed and allowed, was, Only in things indifferent, that might be either done, or letten alone: But ſure that will never be applicable to the Oath of Abjuration; for the Jurants hold it to be a Lawful and neceſſary Duty: And I have proven it groſſly ſinful and ſcandalous. And it is unqueſtionable, That all Oaths impoſed by Authority, muſt be either real Duty to be ſworn, or elſe ſinful, and to be reſuſed; and it's abſurd to reckon theſe Oaths Indifferent; yea, no Oath is indifferent, but ought to have Weighty and juſt Reasons requiring us to ſwear, elſe we take GOD's Name in vain in ſwearing without Neceſſity.

The 4th. Thing to be cleared was to ſhow the Import of that Promise, viz. *GOD will reveal this to you*. The Meaning of that is, That GOD will give Increaſe of Faith and more Degrees of true and ſaving Knowledge, to theſe that he has once made perfect in the Parts of Faith and Chriſtian Knowledge, as was ſpoken to above.

5^{thly}. The Meaning of that Claufe, (viz. *nevertheleſs that whereto we have attained*) is only this, as if the Apoſtle had ſaid, *Let us perſiſt and be ſtedfaſt in that Degree of Faith, Knowledge and Holineſs that GOD has beſtowed on us, tho' we be not perfect in Degrees*. Thus it is explained by *Eſtius, Menochius, Tirinus* and *Zanchius*.

6^{thly}. The next Point to be cleared, is, *What that Rule was that the Apoſtle commanded them to walk by?*

As to this I ſay 1^{ſt}. Tho' the Jurants and Nonjurants who join together in Communion, have unluckily miſſed the Apoſtles Rule, yet they have gripped greedily at *Stillingfleet's* Prelatick Rule: For *Stillingfleet* in his Book intituled

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Unreasonableness of Separation, Pag. 171. saith, The Apostles Rule, *Rhili*: 3: 16 is the Rule of mutual Forbearance; and therefore he would have Presbyterians to join in Communion with the Prelatick Church of England, and forbear to Quarrel at English CEREMONIES; and so the Assembly of the National Church of Scotland, would have us join in Communion with Jurants, and forbear to quarrel at Swearing the black Oath of Abjuration, which obliges to maintain *Erastianism, Prelacy and English Ceremonies.* But the Apostles Rule here spoken of, is, *The Rule of Faith delivered by Christ and his Apostles, in Opposition to the false Teachers, who taught to mix the Ceremonial Law with the Gospel, as Estius, Menochius, Tirinus and Zanchius explain it.* The Reason for making that false and blasphemous Mixture, contrary to the Apostles Doctrine, was, because the Roman Government had long before that Time tolerated the Jews in the Use of the Ceremonial Law, but they would not tolerate the Gospel; and therefore to keep Favour with the Government, and save themselves from Persecution, the false Teachers mixed the Ceremonial Worship with the Gospel, that they might call themselves Teachers of the Law to the Government, but called themselves Gospel Ministers to the Christian Church, as *Calvin* on *Ver. 19* of this Chapter, and *Pool* in his *Synopsis* on *Rom: 16: 18:* observe. And this is the genuine Sense of that Clause; for it is the Word of GOD that is the only true, full and compleat Rule of Faith and Manners, and not Men's false Divices of mutual Forbearance, to cloak scandalous Defections, contrary to GOD's Word.

7thly. The last Thing to be cleared is, *To show what is meant by minding the same Thing.* *Ravanel* in his *Bibliotheca Sacra, Part. 2: Pag: 585:* following Learned and Worthy *Beza*, says, *That Philip. 3: 16: and 4: 2. where the Apostle commands to be of the same Mind in the LORD, are Phrases that signify Uniformity of the Judgment, and Consent of Souls as to the Doctrine of Faith and also of Manners, according to GOD's Word, as appears by comparing these Texts with Rom: 12: 16: and 15: 5:* And that plainly debars the Allowance of any false Doctrine or scandalous Practice, contrary to the Word of GOD, for Keeping Peace with Men in Communion of Gospel Ordinances: And thus from the whole that hath been said on these Verses, it is plainly evident, That this Scripture is an express Command given to all Christians who have received and professed to believe all and every one of the substantial Articles of true Faith, contained in the Gospel Dispensation, taught by the Apostles, and received in truly Reformed Churches of Christ, and to stand fast in that Faith in their Judgment, and walk according to the Rule of God's Word in all Things, in Opposition to Errors in Judgment and Doctrine; and Scandals in Life and Practice, as they have the Apostle for an Example, whom they are expressly commanded to imitate; as is clear from the 17th Verse immediately following: And so there is not the least Shadow of a Warrant in this Scripture for tolerating Errors in Doctrine,

or Scandals in Practice, for Peace Sake with any Men in the World, but a Command to the Contrary.

The 3d and last Thing that the Author advanceth on this Head, is, *That he adjures all Jurants and Nonjurants in Scotland to be of one Judgment, and keep close Communion, under the Pain of being Judged at the great Day, as Contemners of Christ's Sovereignty.*

To that I say, 1st. If he had said, that all should be of one Judgment, and keep Communion in a Way agreeable to the Word of God, our Confession of Faith, Catechisms and Covenants, in Preserving, Propagating and Practising all Parts and Dutys of Reformation, and Extirpating Popery, Prelacy, Erastianism, Superstition, Heresy, Error and Prophaneness, and whatsoever is contrary to sound Doctrine and the Power of Godliness, under the Pain of being Judged as Contemners of Christ's Sovereignty; I say, had he meant and exprest that, he and I agree on the Head.

But 2dly. Seing it is plain by the whole Strain of his Book, that he would have us to be of one Judgment, and keep close Communion with Jurants in all Ordinances, even the Lord's Supper, without any Satisfaction had from them, for that notour and gross Scandal, by their swearing in the Oath of Abjuration to maintain *English*, ERASTIANISM, PRELACY and CEREMONIES; and adjures us thus to join with Jurants, under pain of being judged at the great Day, as Contemners of Christ's Sovereignty. What dreadfully absurd wicked Argument is that, when Ministers have sworn to maintain *Erastianism*, which is an Antichristian Headship, opposite to, and everfive of Christ's Sovereignty, and obstinately defend their wicked Practice in so doing; and yet adjure honest Covenanters, adhering to true Reformation, to join in Communion with such Jurants, under pain of being Judged as Contemners of Christ's Sovereignty? Surely the Author by his Argument condemns the General Assemblies of the Church of Scotland, Anno 1648 and 1649, who condemned the unlawful Engagement, and were so far from Joining in Communion with Engagers; that on the Contrary, *An. 1649. Sess. 19.* they peremptorily appointed all Engagers to be Excommunicat, who refused to give publick Satisfaction, tho' that Engagement was not so gross a Defection as the swearing the Oath of Abjuration, as I have clearly proven before.

C H A P. XIV.

Which contains a Vindication of the PROTESTERS from Schism, which Jurants and Nonjurants unjustly charge them with.

FROM Page 28 to Page 40, the Author insists upon the heinous Nature and woful Effects and Consequences of the Sin of Schism; and charges all who separate from Communion with Jurants, with that grievous Sin and all its Evils

Evils. But seeing I have already clearly demonstrated our just Grounds of Separation from the present National Church of Scotland, on Account of her going into the legal Establishment of the Incorporating UNION, the Jurants swearing the Oath of Abjuration, and all their Assembly, Jurants and Nonjurants, Judicially declaring the swearing it to be no publick Scandal, the Church her Tyranny in Government, her sinful Terms of Communion, and going into Antichristian Patronage; I shall not need now to notice the Author's trifling Arguments in Multitudes of Things that he advances in that latter Part of the Book, against our Separation, as being Groundless: Only I take notice, that in Page 34 he plainly charges us with Schism. His Words are these, *viz.* 'I have (says he) made it evident, I hope, that there's no Ground of Separation upon Account of Ministers different Practices in the Matter of the Oath, and shewed how unreasonable it is for any Minister to condemn his Brother, or separate from him upon this Head; and I may now (says he) with Confidence conclude from what hath been discoursed, that no Person can separate from Ministers, or the Ordinances dispenced by them upon this Account, without being guilty of the Sin of Schism. Then the Author takes great Pains to hold forth the dreadful heinousness of this Sin of Schism. In Page 37 he says, they that are guilty of it, 'They rend not only Christ's seamless Coat, but his Body, and cause Divisions and Offences; and such an one he is not the Servant of Christ, Rom. 16. 18: And Page 34 he says, Augustine calls it the Sacrilege of Schism, which exceeds all other Wickedness; (but I say, that he and Augustine both cannot prove it to be equal to the Sin against the Holy Ghost) and Durham says, it scandalizes, hardens and breaks the Necks of the prophane and Light Persons, wears out the Life and Power of Religion, and nothing tends more to reproach the blessed Name of our Lord Jesus, and maketh Christians more hateful, &c. Page 35, he says, It makes Christ appear a Monster, a Head of two Bodys. It is Rebellion against God's great Command of Love; and these that are guilty of it, do what they can to frustrat Christ's Prayer, Joh. 17: 21, 22, 23. and also frustrat the very end of Christ's Death. And in Page 36, he says, You do what you can to ruin The Church of God in this Land, and overturn our Covenanted Reformation. And in Page 37, he says, Schism is a Sin that cannot be wiped out by the Blood of Martyrdom it self. (I find the Author's Words import a Popish Merit of the Blood of Martyrdom to wipe out Sin.) Page 38: he says, However light some make of it, it shall be easier for Whoremongers and Adulterers in the Day of Judgment, than the Breakers of the Church's Peace. And in Page 29 preceding, he calls it the Devil's Musick.

By all this the Author endeavours, first, with the greatest Boldness, and no less Injustice, to charge us with Schism: and then holds us forth to be the vilest abominable Profligates in the World.

Now for answering the Author to the greater Satisfaction of all who are not wil-

wilfully Blind, and Rejecters of our Covenants. I shall 1st. show wherein the true *Union* of the Covenanted Church of *Scotland* consists. 2^{dly}. What is *Schism* from her. And 3^{dly}. I shall freely allow the Author, to apply all that he has said against *Schismatics*, to them that are found guilty by a plain Demonstration. In the sixth Article of our SOLEMN LEAGUE, We have a plain and uncontestable Description shewing what is the true UNION of our Covenanted Church, and also what is SCHISM from her, in these Words, *viz. That we shall assist and defend all that enter into this League and Covenant, in the maintaining and pursuing thereof, and shall not suffer our selves directly or indirectly by whatsoever Combination, Perswasion or Terror, to be divided or withdrawn from this Blessed UNION, and CONJUNCTION, whether TO MAKE DEFECTION TO THE CONTRARY PART, OR TO GIVE OUR SELVES TO DETESTABLE INDIFFERENCE AND NEUTRALITY IN THIS CAUSE.*

By this Description it is plain, That the UNION of our Covenanted Church consists in this, That the Members thereof firmly and stedfastly adhere to, and defend one another, in maintaining and pursuing the Ends of the Covenant; that is, in Performance of all the Duties to GOD and Man that the Word of GOD, and the truly Reformed Religion require for Preservation and Propagation of the Covenanted Reformation of these three Kingdoms *Scotland, England and Ireland*, according to the Tenor and Obligation of our Solemn League, in Oppp^sition to whatsoever Combination, Terror or Perswasion that may come in the Way thereof.

2^{dly}: By this Description it is also clearly evident, That SCHISM from our Covenanted Church consists in this, *viz.* When the Members of the Church make Defection to the contrary Part, that is, in plain Terms, when they associate, or incorporate with, assist, and defend the Parties, against whom the Covenant was made and sworn, *viz. Papists, Prelatists, Hereticks, &c.* and fall from the Duties of preserving and propagating the Reformation of the three Kingdoms, and deny to joyn with, assist and defend these who adhere to the Covenants in the necessary Work of renewing them; and pursuing the Ends of them for extirpating Popery, Prelacy, *Erastianism, Superstition, Heresie, Error and Profaneness, and whatsoever is contrary to sound Doctrine and the Power of Godliness*, and for Re-establishing, preserving and propagating the Covenanted Reformation once established in these Lands, and sworn to by our Covenants. And likewise SCHISM from our Covenanted Church consists in this, *viz.* When her Members give themselves to detestable Indifferency and Neutrality in the Cause of GOD, *viz. the preserving and propagating the Covenanted Reformation of the three Kingdoms*; like so many *Gallio's*, if they can get worldly Ease and Advantage, Riches and the like; they are careless whether the covenanted Reformation of these Lands sink or swim; so that they cowardly and perfidiously, apostatize from that express Article of the Covenant, and forsake the Cause of GOD, and honest Adherents to the Covenant, as if they thought Sin and Shame, to own and adhere to Christ and his Cause, the Work of Reformation of

these three Kingdoms, and his Followers especially in the Day of publick Testimony, and pleading for, and defending Christ's Cause and Prerogatives in these Lands. All Members of this National Church, who upon Account of any Combination, Perswasion or Terror, and Fear of worldly Loss or Sufferings whatsoever, are guilty in any of these two cases, are guilty of making SCHISM from the covenanted Church, as is clearly manifest by that sixth Article of our Solemn League.

And seing this National Church is notoriously and grossly guilty of *making Defection to the contrary Part*, by going into the Legal Establishment of the Incorporating Union with *England*, whereby *English* Erastian SUPREMACY, PRELACY, and *English-popish* CEREMONIES are established, and the Jurants by the Oath of Abjuration have solemnly ratified that Union, as themselves grant, which I proved from their Printed Papers on the Oath; then it plainly follows by undeniable Consequence, That the National Church of *Scotland* is guilty of SCHISM; and the Jurants are most heinously guilty by their Oath.

And seing the National Church is guilty of SCHISM, on Account of Defection above said, she must be undeniably guilty in Respect of Neutrality in the Cause of GOD, as described above.

Now according to my Promise, in the third Place, I allow the Author to apply what he advanced as to the heinous Nature, and woful Effects of SCHISM, to the National Church, and in the highest Degree to the Jurants and let him take as much of it as any, that he may enjoy the Fruit of his own Study.

And to conclude what I had to say as to this Point, and give full Satisfaction to all Persons, who have not rejected our Covenants, and design wilfully to trample on our Covenanted Reformation for the sake of purchasing Favour with the Prelatick Court of *England*, and getting worldly Advantage, I give the Reader that Satisfaction to know, that I am not singular in explaining the sixth Article of our Solemn League and Covenant, as above said: For the Reader will find in the Printed Acts of the Venerable Assemblies of the Church of *Scotland* Anno 1645 Session 18. Pag. 283. and Anno 1647. Session 15. Pag. 334. and Anno 1648. Session 21. Pag. 391, 392. in their Explanations of that sixth Article of the Solemn League, they give the same Sense of it that I have done: And these who will deny or condemn these Assemblies their Explanation, they are not worth the Pains of an Answer.

C H A P. XV.

Whereinjoyning in Communion with Jurants, with a Protestation, is refused.

Pag: 40. The Author offers his greatest Condescension, by allowing Ministers and Elders to joyn in Communion with Jurants, with a Protestation against what they think to be Defections in Jurants: The Author's Words are these, viz:

Joseph of Arimathea and Nicodemus did not only joyn in Worship with them (viz. the Scribes and Pharisees spoken of before) but were Counsellors and sat Members of the Jewish Sanhedrin, when many sinful Acts and Deeds were past, yet by their not consenting to them, kept themselves free from Guilt; and it is recorded more to their Honour than if they had withdrawn and absented: And, says he, I dare say, it will be more for the Honour and Peace, both of Elders and others, to continue in their Duty, notwithstanding of their Apprehensions of Sinfulness hereof, seeing they are neither required to justify what they think wrong, or not to condemn and testify against it.

The Author's Words contain three Things, 1st. That Joseph of Arimathea and Nicodemus sat Members of the Jewish Sanhedrin, when many sinful Acts were past; but by their not consenting kept themselves free of Guilt. 2^{dly}. That this is recorded more to their Honour than if they had withdrawn and absented. 3^{dly}. That it would be more for the Honour and Peace of Elders and others, to continue in their Duty, tho' they apprehend it sinful to do so, seeing they are not required to justify what they think wrong, nor hindered to condemn and testify against it.

In answer to the first of these, I say 1st. Seeing the Author holds in his first Just Ground of Separation, That denying Jesus of Nazareth to be the Messiah, was gross Heresie, altogether inconsistent with Salvation: Which blasphemous Error the Sanhedrin of the Pharisees did hold, when Nicodemus sat with them, as is clear from *Joh: 7. 51, 52, 53.* And therefore by the Author's own Concession it was not Duty, but a great Sin for Nicodemus to joyn in Communion, and sit in such a Council of blasphemous Hereticks: And thus the Author hath evidently refused himself.

2^{dly}. If the Author's Argument here in Pag. 40. concerning Joseph and Nicodemus, prove any thing, it will prove too much by far: Because Nicodemus well knew, that the Pharisees in their Sanhedrin all along denied Jesus of Nazareth to be the Messiah; and yet he deliberately joyned in Communion with them: And if that was lawful, as the Author holds, then it will necessarily and undeniably follow by plain Consequence, That Ministers and Elders of the true Reformed Church of Christ, may lawfully joyn in Communion with blasphemous Hereticks, such as Papists; yea, with Hereticks that deny Jesus of Nazareth to be the Messiah, which is dreadfully absurd.

3^{dly}. As for Joseph of Arimathea the Learned Pool in his *Synopsis* on *Matth: 27. 57.* following the Judgment of *Josephus Lib: 2. 20. Bell: Jud: and Pomponius, Plinius and Trajanus* in their Letters, by the Testimony of all these, Learned Pool on that Verse proves, That Joseph of Arimathea was no Member of the Sanhedrin, but only of the Town-council of Jerusalem for Joseph is called in the Original *Βουλευτής* which signifies only *Decurio*, a Counsellor of a Town-council; and so he was only a Member of the Town-council of Jerusalem; but no Member of the Sanhedrin, as Josephus and the other Authors above cited, demonstrate in the Places

above cited. And so he did not joyn in the Sanhedrin; but if he had joyned, it would have been his great Sin, as was made evident above.

4thly. *Nicodemus* who was a Member of that Sanhedrin did neither protest, nor give any faithful Testimony at all, for Defence of Christ and his Doctrine, as appears plainly from *Joh. 7. 51, 52.* For all that *Nicodemus* said in Favours of Christ, is in Verse 51. where he said, *Doth our Law judge any Man before it hear him, and know what he doth?* And all that was but a poor faint Question, very far from a Protestation, or any positive faithful Testimony in Defence of Christ's Person; Office and Doctrine. The Learned and Pious Mr. *Calvin* upon the Place says, *That in this Verse Nicodemus said nothing but what he might have said for any Murderer or Thief: For the Law allowed all Criminals to be heard in Judgment before they were judged: And Nicodemus did not positively own or defend, either Christ's Person or his Doctrine: And what Nicodemus did, was unworthy of the Name of a Godly Man, or Believer in Christ.* Thus Mr. *Calvin.* And *Musculus* and *Bucer* both on the Place say, *It's manifest from Nicodemus's own Words, that he did not so much as profess Faith in Christ, or defend him and his Doctrine, for Fear of the Pharisees Excommunication.* And *Bullinger* on the 52 Verse, makes it clear, that *Nicodemus* did not so much as profess to believe in Christ, or offer to defend his Person and Doctrine against the *Pharisees* false Accusations: And indeed this is evident from the Text, for *Nicodemus* did not offer one Word to justifie and defend Christ and his Doctrine, as by the 52 and 53 Verses is clearly evident. From all which it is plain, That if Ministers and Elders would follow *Nicodemus* his Practice, they would sit in Judicatures of blasphemous Hereticks, that condemn Christ and his Doctrine; and yet these Ministers and Elders should not so much as profess to believe in Christ, or offer to justifie or defend Christ and his Doctrine, against blasphemous Sentences of Condemnation: All true Christians cannot but abhor such an Absurdity as that.

5thly. From what hath been said it's evident, That *Nicodemus* was grossly guilty of Sin in his joyning in the Sanhedrin, and disowning Christ before Men; and the recording of it is not to his Honour, but great Dishonour; and therefore the Jurant Author's Assertion is false: And this answers the second Point I had to speak to, on this Head.

The 3d Thing I had to speak to, was to answer the Author his saying, *That it will be more for the Honour and Peace of Elders and others, to continue in their Duty, notwithstanding of their Apprehensions of Sinfulness thereof, seeing they are neither required to justifie what they think wrong, or not to condemn and testify against it.*

Seing the Author speaks of Elders, and others indefinitely, no doubt his Design, as well as his Words, will allow Ministers to be included. In answer to what the Author advanceth here, 1st. I remark, That his Words imply a Contradiction, both to Scripture and himself, in asserting, That it will be for the Honour and Peace of Elders and Ministers to continue in their Duty, that they apprehend to be Sin. For by his Argument he would have Ministers and Elders to do

do things as Duties, which they believe to be Sins; contrary to the Apostle's Rule, *Rom: 14. 5. Let every Man be fully persuaded in his Mind*, viz. that what he doth is lawful. And *1 Thess. 5. 22. Abstain from all Appearance of Evil*: And I wish he would let the World know how Ministers and Elders should continue to do things as their Duties, which they believe to be Sins: For surely it is a Contradiction for them to believe a thing to be their Duty, and also their Sin; unless he would have Ministers and Elders to believe such a thing to be their Duty merely because other Men, or the Church saith so, without any sufficient Warrant from GOD's Word to prove it: And if so, then he would have Presbyterians to believe by Implicite Faith as Papists do, to believe a thing to be Duty on the Churches bare Word, tho' in their own Consciences they judge it Sin.

2dly. How contradictory is it, to assert, That Ministers and Elders would have both Honour and Peace in continuing to do that which they believe to be their Sin; surely he would have these Ministers and Elders to have seared Consciences, to have Peace in their continuing in what they believe to be Sin.

3dly. Seing he allows Ministers and Elders to condemn and testifie against what they think wrong and sinful: Then according to his Argument, these Ministers and Elders ought to condemn and testifie against their doing these things that he calls Duties, because they think them wrong and sinful; as for Instance, joyning in Communion with Jurants: And if they ought to condemn their joyning as sinful, then it would be contrary to the Author's Argument, that these Ministers and Elders should joyn in Communion at all with Jurants: Thus he has plainly contradicted and overthrown his own Argument: For his Argument proves, That they are not to go into what that they think wrong, but to keep free and testifie against it: And so Ministers and Elders, that believe it to be sinful, to joyn in Communion with Jurants, ought not to joyn, but to bear Testimony against it.

But here some Nonjurants, who joyn in Communion with Jurants bring in an Objection, saying, *If we protest against all the Sinfulness and Defection, that Jurants were guilty of in swearing the Oath of Abjuration, tho' the Jurants never confess their swearing it to be any Defection, Sin or Scandal; yet upon that Protestation, we may lawfully joyn in Communion in all Gospel Ordinances with Jurants.*

Before I enter upon answering this Objection, I do freely grant, according to our Confession of Faith, Chap: 31. Sect: 4. *That all Synods and Councils since the Days of the Apostles may err*: And therefore the best Reformed Church may go wrong in some things; and if it be in any thing that is no Substantial Article of Christian Faith contained in the Gospel Dispensation, and received and held forth in the Confessions of Faith and Catechisms of Reformed Churches, and especially in that Church, concerning Doctrine, Worship, Discipline, and Government, established by Divine Authority of Christ's Institution and Appointment in the Gospel, which is sealed with his Blood, as his dying Will and Testament in whole and every Part, and so put out of the Power of Angels and Men to break or alter: I say, If a Church go wrong or err in her Administrations in any thing that

is not Substantial, as has been said, then it is lawful for Ministers and Elders to protest against that Wrong, and continue in Communion nevertheless, with that Church. And I grant in a Word, protesting and keeping in Communion, in all the Cases I laid down in my Concessions in the first Chapter of this Book.

But now I proceed to answer the Objection, and 1st. I say the Jurant has granted in his 6th Just Ground of Separation, That if Scandals be grievous and notour, and no Redress can be had in an orderly Way, so as to reach the great End of Edification, then it is lawful Duty to separate; and all this hath been evidently proven in the Case of Ministers swearing the Oath, and Refusing to give Satisfaction; and consequently Separation is Duty, in Opposition to Joining with a Protestation; and so these Nonjurants grant more allowance of Joining with Toleration of Scandal than Jurants grant.

2^{dly}. I have proven, That the Oath of Abjuration in its true literal Sense, and even according to Jurant's Concessions in their printed Papers, is a solemn Ratification of the Incorporating Union, by which Union *English* Erastian Supremacy, Prelacy; and *English-popish* Ceremonies, are established for all Time to come; and therefore Jurants who have sworn it, have sworn to maintain Erastianism, Prelacy and *English-popish* Ceremonies, which is a gross Erring from substantial Principles of our Reformed Religion, contained in the Word of God; and held forth in our Confession of Faith: And therefore till Jurants recant and give publick Satisfaction for such gross Error and Scandal, a Protestation against their Defection and Scandal in swearing that Oath, while they continue to defend it to be lawful, can no more warrant us to join in Communion with them, than a Protestation could warrant Men to join in Communion with Ministers that did swear the old Oath of Supremacy, and defended it to be lawful; for both these Oaths are of one Nature, only the Oath of Abjuration obliges to maintain *English-Popish* Ceremonies, which the old Oath of Supremacy in *Scotland* did not, in King *Charles* II's Time.

3^{dly}. Tho' protesting against a Church her Failings and Faults in wrong Administrations in smaller things, and while there is Redress to be had, will exoner Ministers and Professors; and suffice for Exoneration in Order to their keeping Communion with her; yet when she errs and makes Defection from one or more Substantial Points of the Christian Faith of Reformed Churches, contained in the Word of GOD, and which she hath professed; and all her Members are solemnly sworn to, by Baptism, and defends her so doing to be no publick Scandal, as Jurants do, yea; all the assembly of the present Church of *Scotland* hath defended the swearing that Oath: Then surely in that Case, a Protestation against the Defection and Scandal in swearing it, cannot suffice for Exoneration and Warrant joyning in Communion with Jurants, until they give publick Satisfaction: Else at that Rate a Protestation should warrant us to joyn in Communion with Prelates, and their Curates, who maintain no other Principles or Errors, than these that Jurants have solemnly sworn to maintain.

4thly. The Oath of Abjuration is contrary to, and everſive of our Solemn League and Covenant, and all that did ſwear ſuch an Oath, and refuſed to give publick Satisfaction were appointed peremptorly to be Excommunicate by the Act of Aſſembly of the Church of Scotland Anno 1649. Session 19, compared with Aſſembly 1648, Session 18: Page 378: and Aſſembly 1648: Session 14: Page 375. And it will have a Soul-altoniſhing ſound in the Ears of all Chriſtians that own our Covenanted Reformation, to ſay, that we may with a Jugling Sham-Proteſtation joyn in Communion with theſe, that the ſtanding Acts of theſe Famous Covenanted Aſſemblies peremptorly appoint to be Excommunicate.

5thly. Theſe *Non-jurant* Miniſters who have given in Proteſtations to Presbyteries againſt the Groſs Deſection, and Scandal that *Jurants* are Guilty of, in ſwearing the Oath of Abjuration, did but Juggle in that Matter, to Delude the Honelt ſimple People who ſcrupled to keep Communion with *Non-jurants* who joyn in Communion with *Jurants*: For theſe Proteſting *Non-jurants* contradicted themſelves, and Judicially and Doctrinally condemned their Proteſtation. In theſe Reſpects, 1^{ſt}. Becauſe, in the Year 1712 before the Oath was taken, theſe Proteſting *Non-jurants* did at the General Aſſembly make a Bargain with theſe that were clear for ſwearing that Oath, that they who Reſolved to Refuſe to ſwear ſhould uſe mutual forbearance, and no ways declare the ſwearing it to be ground of Separation: And in their Aſſembly 1713, there was a Printed Act of their Aſſembly publiſhed, Declaring the ſwearing that Oath to be no juſt Ground of Separation; and this Act in expreſs Words ſaid, it was an Unanimous Act of the General Aſſembly; So that it declared all the *Non-jurants* did in conjunction with *Jurants* Unanimouſly agree in that Act: And in the Year 1714, their General Aſſembly made another Unanimous Act, not only declaring the taking the Oath of Abjuration to be no Ground of Separation; but alſo Authoritatively requiring all *Non-jurant* Presbyterian Miniſters, and the Chriſtian Profeſſors of Presbyterian Perſwaſion within the Bounds of the National Church of Scotland, to join in Communion with *Jurant* Miniſters in all Goſpel Ordinances, even in the Sacrament of the Lord's Supper, without any previous ſatisfaction had from *Jurants* on account of their ſwearing that Oath, and ſo both *Jurants*, and theſe Proteſting *Non-jurants* did Judicially declare the ſwearing that Oath to be no Publick Scandal at all, elſe it would have been juſt cauſe of not joyning with *Jurants* in the Lord's Supper till the Publick Scandal had been removed; as is clear from our Confession of Faith, Chap: 30. Sect: 3. And anno 1715 their Aſſembly by an Unanimous Act appointed Synods and Presbyteries to proceed againſt and Inſlict the Cenfures of the Kirk upon four Reverend Miniſters, Viz. Mr. Hepburn, Mr. Taylor, Mr. Gilchriſt, and Mr. M'millan, as Schiſmaticks, on account of their declaring the ſwearing the Oath of Abjuration, and refuſing to give Publick Satisfaction, to be a groſs Deſection and Scandal, and a juſt cauſe and Ground of Separation; and all the joyning *Non-jurant* Miniſters approved of, and went into that Act for Cenfuring theſe four Reverend Miniſters above ſaid; and thereby they

they Judicially condemned their Protestation given in to Presbyteries against the gross Defection and Scandal *Jurants* were Guilty of in swearing the Oath: Because by their Act of Assembly 1715, they appointed all these Ministers to be censured as Schismatics (who declared the taking that Oath to be such a gross Defection that it is sufficient Ground of separation, from Communion with *Jurants* as above said) and consequently by that Act declared it to be no Publick Scandal at all, contrary to their Protestation aforesaid. And with what face could Ministers Protest against their Brethren as being Guilty of gross Defection, and Publick Scandal on account of taking that Oath; which, formerly they had agreed at Assembly in 1712 to hold, to be no just cause of Separation from *Jurants* in any Ordinance, even the Lord's Supper? Unless they would contradict our Confession of Faith, and say, that gross Defection and Publick Scandal is no just cause to hinder joyning in the Lord's Supper. And as these Protesting Ministers before their Protestation, declared it to be no Publick Scandal; so after their Protestation they maintain and Judicially declare they hold it to be no Publick Scandal at all, as has been proven: And accordingly they joyn in Communion with *Jurants*. And surely all Men of Common Sense and Reason know, that if Ministers Protest in a Presbytery (which is an Inferiour Judicature) against a thing as a gross Defection and Publick Scandal; which in the General Assembly, (that is the Supreme Judicature) They by their Unanimous Acts afterward judicially declare to be no Publick Scandal at all; Their After-Acts of Assembly quite destroy, and utterly condemn their former Protestation as unjust. 2dly. As these Protesting and Joyning *Nonjurants* have judicially condemned their Protestation, so they have before Sun and Moon, Doctrinally condemned it all along, in Preaching up the keeping close Communion with the National Church of Scotland, *Jurants* and *Nonjurants* together, and on all Occasions Branded all with the Odious Name of *Schismatics*, who do not keep up this Communion in all Ordinances; this is so notour, that it is undenyable: And this was publicly owned and declared by these that are looked upon to be the most Consciencious *Nonjurants*; And by the chief Man of the Protesting and joyning *Nonjurants* at the Conference held at Penpont in July 1714. These joyning *Nonjurants* may perceive their Practice condemned by poor Heathens; For *Theognis* saith,

Ὁρκοὶς ἐκ ἐστὶ πῖστον ἐν ἀνθρώποις δίκαιοι.

i. e. *Juramenta fidelia non amplius sunt inter homines et tamen pro Justis habentur; quod deplorat Theognis hoc versiculo; ut Ravenel Biblioth: sacra: Part 1: Page 862. Interpretatur: That is, its Lamentable that Men should be esteemed Honest whose Oaths are not Faithful. Yet some have the Impudence to say, that these Ministers never approved these Acts of Assembly for Injoyning Communion with *Jurants*: which is contrary to these Ministers own Declaration aforesaid at Penpont before many Hundreds, and contrary to the Act in 1715, for Censuring the four Ministers as above said: Which Act all *Nonjurants* in Scotland who joyn in Assembly; approve of, and go into, as is undenyably evident: For all Men of Common Sense in this Nation know, that all and every one of the *Nonjurants* who*

joyn

join in the General Assembly, condemn all as *Schismaticks* who joyn not in Communion with *Jurants* and *Nonjurants*, according to the Appointment of the Acts of Assembly Anno 1713, 1714, 1715.

C H A P. XVI.

Which contains an Answer to the Jurants Argument for Defence of the Oath, taken from the Citations of Acts of Prelatick Parliaments Cited in our National Covenant; And also an Answer to Jurants Argument, whereby they endeavour to prove it agreeable to our Confession of Faith, for Presbyterians to give Consent to the Establishment of, and swear Allegiance to Prelatick and Popish Kings of Britain.

IT is with a great deal of pains urged by the *Jurants*, in one of their Pamphlets, Intituled *A Letter to a Friend*, which was published at the close of the General Assembly Anno 1712. In that Pamphlet, I say, the *Jurants* at great length urge that Argument, viz. The Oath of Abjuration, by its citing and referring to the *English* Acts of Parliament. viz. The Acts of *Limitation* and further *Limitation*, it doth not oblige *Jurants* to approve of, or maintain the Constitution and Lordly Power of *Prelates* as Members of that Parliament: And their great Reason is, Because the National Covenant of *Scotland* cites Acts of Parliaments in King *James* the 6th his Time, in which Parliaments *Prelates* did sit as Constituent Members: But the National Covenant did not oblige Covenanters to approve of and maintain *Prelacy*: And therefore neither doth the Oath of Abjuration; Allegiance, &c. Sworn in Obedience, and referring to Acts and Authority of the Parliament of *Great Britain*, oblige *Jurants* to approve of, and maintain the Lordly Power of *Prelates* who are Constituent Members of it.

To that I answer, 1st. It is very plain, that Argument is false and Sophistical, a *dicto secundum quid*, ad *dictum simpliciter*, as Philosophers say; For altho' some kind of Citations of Acts, do not oblige the Citers to approve of the Constitution and Authority of the Judicature that made these Acts, as is undeniable in the case of Protestant Divines citing the Acts of the *Popish* Council of *Trent*: But its Indisputable, that some other kinds of Citations do import the Citers Approbation of the Authority of the Legislature that made these Acts: And for confirming this to the Conviction of all that do not absurdly deny manifest Truth, let it be considered; That sometimes *Scots* Presbyterians do cite Acts or Statutes of the *Popish* Council of *Trent*, or Statutes of a Foreign Civil Government of *Rome*, *France* or *Germany*, upon account of such Acts or Statutes being agreeable to the Word of GOD, and Moral Law of Nature; And therefore to be allowed as a sound Truth to be maintained, but not upon account of the Ruling Power and Authority of these Judicatures that made these Statutes, as if we were obliged to approve of the Constitution, and Obey the Authority of these Judicatures as our Lawful Magistrates: And in the National Covenant there are cited some Acts of

Parliaments of King James the 1st, and of King James the 4th; in which Parliaments *Popish* Bishops sat as Constituent Members: And who would be so absurd as to assert, that our Reformers, in the National Covenant, swore to maintain the Antichristian Constitution and Power of *Popish* Bishops? Because according to that Ridiculous false Notion, the Covenant would be a false contradictory Oath: For the Covenant only refers to Statutes in these Acts upon account of their being agreeable to the Word of GOD, and Moral Law of Nature, and only so far as they were such, and as Concessions of our *Popish* Adversaries; whereby we stop their Mouths, they having declared such parts of our Covenanted Constitution to be just and good: As the Apostle *Paul* cited the saying of the Heathen Poet, (*viz.* *Aratus*) *Acts* 17. 28. But on the other Hand, when Men swear an Oath which citeth and referreth to Acts of Parliament, by which Acts that Oath was appointed and intended, to oblige the Swearers to maintain *PRELACY*, *ERASTIANISM*, and *Popish CEREMONIES*; then the Swearers of that Oath are obliged to approve of, and maintain *Prelacy*, *Erastianism* and these Superstitious Ceremonies: And I have in the 3^d Chapter sufficiently proven, that the Oath of Objurati^on citeth and referreth to Acts of Parliament, *Viz.* *The Acts of Limitation, and further Limitation*; by which Acts that Oath was appointed and intended to oblige the Swearers to maintain *PRELACY*, *ERASTIANISM* and *Popish CEREMONIES*: Whence its evident the Jurants are obliged to maintain *Prelacy*, *Erastianism*, &c. And thus I have Demonstrated the Falshood of this Argument, by which *Jurants* endeavour to Defend the Oath of Abjuration. 2^{dly}. Doth the Oath of Abjuration as truly and plainly Abjure *PRELACY*, as our National Covenant? 3^{dly}. How absurd is it, to assert, That by swearing the Covenant our Forefathers did own; acknowledge and obey *Popish Prelates*, that were Dead a Hundred Years before, to be their Lawful Magistrates, as *Jurants* own *English Prelates* that are Members of Parliament, requiring Obedience in swearing the Abjuration for maintaining the present Magistracy; of which Prelates are a part?

SECT. II. Containing a Vindication of Chap. 23. of our Confession of Faith.

IT is too notour to be denied, that many both Ministers and others, who defend the Oath of Abjuration, and the Constitution of Government Established by the Union, do advance Arguments Equivalent to that Argument of some Prelatists. *Viz.* That the 23^d Chapter and 4th Sect: of our Confession of Faith saith, *Insidelity or Difference in Religion doth not make void the Magistrates Just and Legal Authority*. From which Proposition they draw this Conclusion, to wit, Therefore all Subjects in *Britain* ought to swear Allegiance, and to Fight for, and lay down their Lives in Defence of the Authority of the Kings of *Britain*, Established by the Incorporating Union when required by the Government; Notwithstanding that by the Fundamental Laws of that Establishment, all Kings of *Britain* are obliged to swear to maintain *ERASTIANISM*, *PRELACY* and *English Popish CEREMONIES*, and to be only of Communion with that Prelatick Church, else they shall not be Kings of *Britain*.

That *Jurants* may not, say I, wrong them in saying, they in Defence of the Oath

Oath hold such a Principle as what is mentioned in the Argument above express; I shall let the Reader see, that by their express Words they do maintain the Opinion above said, in more gross Terms than express in the above said Argument. *First*, In their Answer of the Oath of Abjuration Displayed, Page 24. The Author in Name of the *Jurants* saith, *I very frankly own, that I shall never scruple my paying Allegiance to a Lutheran Prince upon the Throne, having Assurance from him that he will Protect and Maintain our Holy Religion and Church Constitution to us in Scotland, and that without obliging him to Renounce his Lutheran Errors.* I, says he, think it not kind to be too hard upon him; and what good SCREWING such Matters to too great a height has done, I know not?

What the Author means by Assurance of the King's maintaining the Church of Scotland; I have made evident already in the 3d. Chapter, to be only the securing by a Declaration of Parliament, and the King's Oath to preserve the Act of Security, as it is a Fundamental and Essential Article of Establishment of the Incorporating Union, by which ERASTIANISM, PRELACY, and English Popish CEREMONIES are Established, and the Church of Scotland is obliged to Own, Defend, Pray for the Preservation of, and Obey the Lordly Power of English Prelates: And upon the King's granting that Security, the *Jurants* are for swearing Allegiance, without requiring the King to Renounce his Lutheran Errors. And it was made evident in the 3d Chapter, that an Oath of Allegiance obliges to maintain the whole Constitution; and so *Jurants* are for allowing the Kings of Britain to maintain all the Lutheran Errors, and Practise them; and also they will swear to maintain the whole Constitution Established by the Union, including Erastianism, Prelacy, &c. And if the Kings of Britain be required to Renounce the Lutheran Errors, it's SCREWING the Reformation too high in the *Jurants* Sense: And consequently all the Covenanters from the Year of our LORD 1638, to 1649 Inclusive, are at once condemned for screwing Reformation too high. The Lord pity poor People in Scotland, that have such pretended Presbyterian Ministers! For the very Prelates of England have obliged King GEORGE to Renounce all Lutheran Errors inconsistent with the Religion of the Prelatick Church of England; but Scots *Jurants* call that, a screwing of Reformation too high!

Famous Henricus Altingius in Problem: Theolog: in his Preface to Disput: Harmonica Confess: tells us, that Balthasar Mentzerus, a Lutheran Professor of Theology at Gießen, Anno 1615. pretending to maintain the Articles of the Augustan Confession, in his Theolog: Compend: which he called an Explication of that Confession, he perverts that Confession, and excerpts half Sentences of Orthodox Divines VVritings, which he detorted, and composed a System of Erroneous Principles; and at first Taught it in Private to Noblemens Sons, and other Students, till they were corrupted, by which means that Erroneous System is commonly received and maintained by the Lutherans. I shall cite a few of these Errors Recorded in Alting: Disput: Hermon: And in Maccovius his Proton: pseudos Luther. 'First, The Lutherans hold concerning the Trinity, That one Essence begets another Essence.

2dly. That the Essential Properties of the Divine Nature are communicated to the Humane Nature of Christ, so that the Humane Nature is Omniscient, Omnipotent, and every where present. *And concerning the Decrees, they hold, First, That GOD Elected all Men to Life Eternal.* 2dly. That the Merits of Christ, and Faith were the Moving and Meritorious Causes of the Decree of Election. 3dly. That by the Appointment of the Decree, Christ as Redeemer laid down His Life a Ransom for all and every one of Mankind of the whole World without Exception. 4thly. That the Decree of Election is changeable, so that these who have been Elected may be Reprobated and Perish for ever. 5thly. That sin is the Meritorious Cause of the Decree of Reprobation. *And concerning Baptism, they hold, First, That all that are Baptized with Water, are all and every one Regenerated by the Holy Ghost.* 2dly. That in case of Necessity Women may Baptize Infants. 3dly. That before Children be Baptized, the Priest or the Woman that is to Administer Baptism, must by a Charm of Exorcism Adjure the Devils out of the Child to be Baptized. *Concerning the Lord's Supper they hold, First, That the Real Blood of Christ is mixed with the Wine, like Wine and Water mixed in a Glass, and that his Real Flesh is likewise mixed with the Substance of the Bread; And that People not only by Faith, but with the Mouth corporally Eat and Drink Christ's Flesh and Blood.* 2dly. That Hypocrites and sincere Believers Equally partake of Christ's Body and Blood in that Sacrament. 3dly. That the Bread should be little Wafers as used by the Papists. 4thly. That the Priest should put the Bread & Wine into the Communicants Mouths, as Papist Priests Administer their Wafer-Bread. 5thly. That the Bread should not be broken. 6thly. That it may be Administred to a single Person. 7thly. That the Priest must not Administer, but when cloathed with a White Surplice. *I shall only Name a few more of their Errors. Viz. They hold Private Confession and Absolution of all secret sins, (as used by the Papists) to be necessary. And 2dly. That Persons Regenerated and Pardoned, and Justified, may fall from a State of Grace, and perish for ever.* 3dly. That Christ was Born [*Clauso utero,*] i. e. Not as other Children are Born of their Mothers. 4thly. That Persons should Bow the Knee when ever they hear the Word [*JESUS*] exprest in Worship. 5thly. That the Images used by Papists are to be preserved as Ornaments in the Churches. 6thly. That its Lawful to have *Latine* Hymns sung, & played on Organs in the Churches, as Papists use. 7ly. They hold it necessary to have Bishops, and Arch-Bishops. Like the *Tulchan* Bishops in King James the 6th, his Time. Now let all Serious Judicious Presbyterians Judge, if it is not notoriously false which the *Jurants* Publish in Print, *Viz. That Lutherans Differ little or nothing in Government, and nothing at all in Doctrine, from Presbyterians, as they say in the Dialogue betwixt a Minister and two Elders.*

And further the Jurants in their Pamphlet called, *A Dialogue betwixt a Minister and two Elders*, Pag: 40. They say, *We only abjure the Pretender for the present, but if he come to be Ruler of these Kingdoms, either by Conquest or by the Parliament's altering the Laws, then we will swear Allegiance to him; for if it were otherwise, say they,*

we would not abjure Lewis the 14th of France; because we are not certain, but sometime or other he may conquer these Nations, and if he did we would swear Allegiance to him.

From which Instances it is indisputable, That tho' the Jurants say not in express Terms in their Papers above cited, the 23 Chap. of our Confession of Faith saith, *Infidelity or Difference of Religion doth not make void the Magistrates Just and Legal Authority*: And hence therefore it is Duty for us to swear Allegiance to, and lay down our Lives in Defence of the Authority of the King's of Britain, founded upon, established and determined by the Incorporating Union, when required by the Government; notwithstanding that by the Fundamental Laws of that Establishment, all Kings of Britain are obliged to swear to maintain ERASTIANISM, PRELACY and English-popish CEREMONIES, and to be only of the Communion of that Prelatick Church; else they shall not be Kings of Britain: I say tho' Jurants in the Instances I have cited out of their own Papers, do not in express Terms cite the 23d. Chapter of our Confession of Faith, and draw that Conclusion; yet it's manifest by their Words, that they hold that Principle, viz. *That Presbyterians of Scotland may in Consistency with Presbyterian Principles of the Church of Scotland, give their Consent unto the Legal Establishment of PRELATICK and ERASTIAN, yea, of POPISH Kings of Britain, swear Allegiance to, and consequently lay down their very Lives in Defence of the Authority of ERASTIAN, PRELATICK, and POPISH Kings of Britain; when ever the Government requires them so to do, according to the Tenor of their Oath of Allegiance.* This is indisputably evident from the Principle, That they hold of swearing Allegiance to the Popish Pretender, if he can but once ascend the Throne, either by Conquest or Alteration of Laws: And that is plainly equivalent to the Prelatick Argument, viz. *That according to Presbyterian Principles of the Church of Scotland in the 23d. Chapter of their Confession of Faith, Presbyterians may lawfully consent, to establish, swear Allegiance to, and lay down their Lives in Defence of the Authority of ERASTIAN, PRELATICK, or POPISH Kings of Britain.*

I shall as briefly as possible, refute that Argument of Prelatists and Jurants, and vindicate our Confession of Faith from that false Gloss put upon the 23d. Chapter of it: For doing of which, let it be considered, 1st. That in the first Section of that 23d Chapter of our Confession, there is a Description of the Institution of the Office, Commission, Power and Ends of Magistracy in General. 2^{dly}. In the 2d. and 3d. Sections of that Chapter, we have a Description of the Power, Authority, Uses, and Ends of the Office of the Christian Magistrate in particular. 3^{dly}. In the 3d. Section it is demonstrated, That Erastianism in assuming the Power of the Keys of Doctrine, Discipline and Government of the Church, belongs not to the Office of the Magistrate; for GOD has prohibited the Civil Magistrates, to assume the Administration of the Word and Sacraments, and the Power of the Keys of the Kingdom of Heaven, viz. the Keys of Discipline and Government: Compare 2 Chron: 26. 18. with Matth: 18. 17. and 1 Cor: 12. 28, 29. Eph: 11, 12. 1 Cor: 4. 12. Rom: 10. 15. Heb: 6. 4, 5. 4thly,

In the 4th Section of that 23 Chap: we have a Description of the Duties of Subjects, not only to Orthodox Christian Magistrates lawfully constitute, but also to Heathen Magistrates, and even to Heretical Magistrates, such as the Popish Kings of France, and Emperors of Germany are. But here it must be well marked, that when the Confession speaks of the *Just and Legal Authority of Infidel Magistrates*, and those that differ in Religion, as Papists, or these of the Greek Church: The meaning is only, This *viz. Dominium non fundatur in Gratia*; that is, *Civil Authority is not founded on Grace*; (for true Christians may not kill all Heathens and Hereticks, and take their Estates) as the pious and learned Mr. *Shields* the Author of the *Hindlet loose*, saith in the 297th. Page of that Book. 2dly. It must be considered, That Magistracy is not a thing that is a peculiar Property belonging only to Peoples and Nations of Orthodox Principles; but an Office that GOD has founded on the Law of Nature, and is a proper Part of the fifth Command of the Moral Law, which extends to all Mankind, Christians and Heathens: And seeing the Power of Government is Radically in the People, who constitute such a *Species* or Kind of Government as they judge most fit for them, *viz. Kingly Government*, or *Common-wealths*, the People have Power to constitute such a Person, or Line of Persons to be their Magistrates, upon Conditions agreeable to the Laws of Nature, and also to the Revealed Law of GOD, where the Word of GOD is known and acknowledged by the People: These are indisputable Propositions: *Deut. 17.* See *The Judgment of whole Kingdoms and Nations*, from Pag: 1. to Pag. 13. 3dly. Seeing Heathens and Hereticks have Power by the Law of Nature, to constitute Magistrates, when it falls out, that GOD of his Infinite Goodness plants a True Christian Church within the Dominion of a Heathen Emperor or King, as the Gospel Churches were planted in the Days of Christ's Ministry on Earth, and in the Time of the Apostles, these of the Subjects that became Christians, were not allowed by Christ and his Apostles to deny that Civil Authority of Magistracy, and Obedience to the Heathen Emperors, that was due to them from these Subjects by the Law of Nature and Nations, before these Subjects became Christians; And when there hath been a Time of Prevailing Heresy, as in the Time of Popery before Reformation; the Papists, tho' they be Hereticks, yet by the Law of Nature, and Moral Law, they had Power to constitute Civil Magistrates: And when Reformation began in France, Germany, and other Places, the Protestant Subjects did not deny the Civil Authority of Magistracy, nor Obedience to their respective Emperors and Kings, which were constitute in Time of Popery. As when a Man and Woman being married together, when both Heathens; when one of them comes to be a Believer, in that Case, a Believing Husband is not to put away the unbelieving Wife; nor is a Believing Wife to leave the unbelieving Husband, 1 *Cor: 7: 12, 13.* but the Husband and Wife ought to perform the Duties of Husband and Wife to one another respectively: And so when Subjects of Heathen Emperors became Christians, or when Subjects of Popish Kings became Reformed Protestants, in such Cases in Planting of a Church in

Heathen

Heathen Emperors Dominions, or in setting up a Reformed Church, as in *France* or *Germany*, in Popish Emperors or Kings Dominions, *Infidelity* or *Difference of Religion* doth not void the *Supreme Magistrates Just and Legal Authority*, founded on, and agreeable to the *Moral Law of Nature*; nor free People from due Obedience in Things that are morally lawful Duties, which the *Moral Natural Law*, and also the *Revealed Will of God* requires; as the *Believing Husband* was to own the Relation, and perform the Duties to the *Unbelieving Wife*, that the *Law of Nature*, and *Revealed Moral Law of God* require in the Case above said. And this is the plain and genuine Sense of that 4th Section of the 23d. Chapter of our Confession of Faith, as is undeniably evident from the Scriptures cited in that Section for Proving it, *viz.* 1 *Peter* 2: 13: 14: 16: and *Rom*: 13: 1: which Scriptures did indisputably oblige the Christians to own, acknowledge and obey the Civil Authority of the Heathen *Roman Emperors* and their *Deputies*; for there was not then a Christian King in the whole World: For the first Christian King that ever was in the World, was the King of *Scotland*, *viz.* King *Donald* the First, who not only received the Christian Religion, but also established the National Christian Church of *Scotland*, *Anno Dom*: 203: as Famous *Gildas* at large describes, in Writing the History of that Time, in his History of *Scotland*; and then *Scotland*, *qua Scotia*, as the Nation of *Scotland*, was said to go into the Christian Faith, according to these Verses in *Gildas*, *viz.*

*Post Christum Natum, tribus Annis atq; Ducentis,
Scotia Catholicam cepit inire Fidem.*

*After the Birth of Jesus Christ, Two Hundred Years and Three,
The Scottish Nation did go into Christianitie.*

And thus *Scotland* had a Christian King about an Hundred and Twenty Years before there was a Christian Emperour; for it was about the Year of our Lord 320, when *Constantine* the Great, the first Christian Emperour, was established in Imperial Government; as appears from *Eusebius Lib*: 4: of his History, in Treating of the Emperour *Constantine*, who was the first Christian Emperour.

And what our Confession of Faith saith, with respect to the Civil Authority of Government, and Subjects Obedience in the Cases of Planting and setting up true Reformed Christian Churches, within the Dominion of Heathen or Popish Kings, is nothing but what is maintain'd by other Reformed Churches. In the 40th Article of the CONFESSIO of Faith of the Protestant Church of *France*, it's said, *We affirm, that Obedience is due to Laws and Statutes, Tributes are to be pay'd, and the Rest of Burdens of Subjection are to be born*; and finally, *That the Yoke is to be born voluntarily, altho' the Magistrates be Infidels, as long as the supreme Authority and Command of God remains free of Violation*. And in the 16 and 17 Articles of the *AUGUSTAN CONFESSIO*, it's said, *Christians ought to obey the Commands*

of their Magistrates, that are the Ordination of God, except when they command to Sin. We do (say they) condemn the Anabaptists, who spread Jewish Opinions, feigning, that before the Resurrection, the Godly shall possess all the Kingdoms of the World, having oppressed and cut off all that are Unholy: For we know that seeing the Godly ought to obey Magistrates that now are in the World, they ought not to deprive them of their Authority; because Paul did command every Soul to be subject to the Magistrate. And in the CONFESSION of Faith of the Church of Basil, in Article 7th, it's said, God hath given the Sword, and highest external Power to the Magistrate, for Defending these that do well, and Punishing evil Doers; therefore every Christian Magistrate ought to direct all his Power, that the Name of God be sanctify'd, and the Kingdom of God propagated among all the Subjects committed to his Trust; and that the Magistrate live according to the Will of God, with a serious Extirpation of Wickedness: This Office was always enjoined to Heathen Magistrates, and how much more is it commended to the Christian Magistrate, as God's Vicegerent.

And in the CONFESSION of Faith of the Waldenses and Bohemians, Chap. 16: after having declared the Duty of all Magistrates in the Earth, Christian and Heathen, and proven their Judgment from the 2d Psalm, 10, 11 and 12 Verses; after which it's said, *The Duty of all People is taught by the Word of God, which obliges all and every one of the People to perform Subjection to the Higher Power, in all Things that are not contrary to God's Will; first, to the Royal Majesty, and next to all Inferiour Magistrates, and to perform and pay all Duties of Honour and Tribute, that are by Right due unto them; and that not only to these THAT ARE TRULY PIOUS, but also to others that are not truly godly, according to Christ's Command, Render to Cesar these Things that belong to Cesar, Matth: 22.*

And the same is asserted in the 36 Article of the DUTCH Confession of Faith. And in the 24th Article of the Old CONFESSION of Faith of the Church of Scotland, Recorded in Mr. Knox's History, Page: 277. 'tis said, *We confess and acknowledge Empires, Kingdoms, Dominions and Cities, to be distincted and ordained by God, and the Powers and Authorities in the same (be it of Emperors in their Empires, of Kings in their Realms, Dukes and Princes in their Dominions, or of other Magistrates in free Cities) to be God's holy Ordinance, ordained for the Manifestation of his own Glory, and for the singular Profit and Commodity of Mankind: So that whosoever goeth about to take away, or to confound the holy State of the Civil Policies now long established; we affirm, The same Men not only to be Enemies to Mankind; but also wickedly to fight against GOD's express Will: Rom: 13. 1, 2, 7. Tit: 3. 1. 1 Pet: 2. 13. They are God's Lieutenants, to whom, by GOD, is given the Sword, to the Praise and Defence of good Men, and to revenge and punish all open Malefactors. To Kings, moreover and Princes, Rulers, and Magistrates; we affirm, That chiefly and most principally, the Reformation and Purgation of Religion appertaineth; so that not only are they appointed for Civil Policy, but also for Maintainance of the true Religion, and for suppressing all Idolatry and Superstition whatsoever: And therefore we confess and avow, that such as resist the Supreme Powers (doing that which appertaineth to their Charge) do resist GOD's Ordinance.*

Thus we see it plain, That what is asserted in our Confession of Faith, Chap: 23. Sect: 4th. is agreeable, and founded on the Law of Nature, and revealed Law and Word of GOD, maintained by the best Reformed Churches, in the Sense that I have given of it, which is the only true and proper Sense, as by comparing our's with other Confessions of Foreign Churches, and the Old Scots Confession above cited, is clearly manifest.

But then there remains a Question to be resolved, which is the grand Debate upon this Head; and the Question is this, *viz.* *If the Covenanted Nation of Scotland should make a Law, whereby they appoint to invest Erastian-Arminian-Prelatists, sworn to profess and practise Idolatrous English-popish CEREMONIES all their Lives, or profess and practical Papists obliged to continue such, or known and avowed Infidels, I say, If the Covenanted Nation of Scotland should make a Law, whereby they Statute and Appoint, That all and every one of their Kings, for all Time to come, should be one of these three Perswasions above said, eise they should not be Kings of Scotland, doth the 23d. Chapter of our Confession of Faith assert, That such an Establishment of Authority of Regal Government of Scotland, is Just and Legal?*

Let none carp at my supposing a Law, appointing Papists or other Hereticks, or Infidels, and none else ever to be Kings of Scotland: For if it be lawful to establish such by a Law for one Generation, I see not what should hinder, to make a Law for establishing such for all Generations to come.

In Answer to this Question, It's very plain from the Jurants Judgment, which they have published in Print, and which I have cited above, That they hold the Affirmative, with respect to Erastian Prelatists, holding all the gross Errors of *Lutheranism*, and also Papists, as they have declared with regard to the Popish Pretender, and the Arbitrary King of France; which by the Way, I must say, is but a sorry Complement to King George.

But I answer the Question in the Negative, it being very plain already, That our Confession of Faith, Chap: 23: can bear no such Sense: For what it speaks of the just and legal Authority of Magistrats, that are Hereticks or Infidels, I have abundantly cleared already, that it only imports the Just and Lawful Civil Authority of Magistracy, founded on, and agreeable to the Moral Law of Nature, which in the Case of Planting and Setting up a truly reformed Christian Church, within the Dominions of these Heretical or Infidel Magistrats, is to be acknowledged and obeyed by these Christians, in all Things morally Lawful in themselves, agreeable to the Word of GOD; as was made evident from Scripture, and several Confessions of Faith of Reformed Churches: And as it is lawful for the Believing Husband, not to put away the Unbelieving Wife, and for the Believing Wife to abide and cohabit with the Unbelieving Husband, and obey his Authority as her Husband, in all Things agreeable to the Word of GOD, seeing they were both Infidels when they were married. But on the other Hand, as it is unlawful for a truly Reformed Christian Woman, to marry an Infidel, that being forbidden as an unequal Yoking of Believers

with Unbelievers, neither may they marry with Papists or other Idolaters, or such as are notoriously wicked in their Life, or maintain damnable Heresies; as is evident from our Confession of Faith, *Chap: 24: Sect: 3: Gen: 34: 14: Exod: 34: 16: Deut: 7: 3, 3: 4: 1 Kings 2: 4: Neh: 13: 25: 26: 1 Cor: 7: 39: Mal: 2: 11: 12: 2 Cor: 6: 14:* So in like manner it is unlawful for a truly Reformed Christian Nation, and especially, when by their Fundamental Laws their Kings ought to be of that true Reformed Religion; I say, it's unlawful for that Nation to choose and set up Infidels, Hereticks, Idolaters, or notoriously wicked Persons in their Lives, and who establish and defend damnable Heresies, to be Kings of that Nation.

2dly. Because to establish Infidels or Hereticks to be the Kings of this Reformed covenanted Kingdom, is contrary to the Ends and Uses of the Office of the Civil Magistrate, which are expressly set down in the 3d Section of that 23d Chapter of our CONFESSIO^N of Faith, viz. The Civil Magistrate hath Authority, and it is his Duty to take order that Unity and Peace be preserved in the Church, that the Truth of GOD be kept pure and intire, that all Blasphemies and Heresies be suppressed, all Corruptions and Abuses in Worship and Discipline prevented or reformed; and all Ordinances of GOD duly settled, administered and observed. For the better effecting thereof, he hath Power to call Synods, to be present at them, and to provide that whatsoever is transacted in them, be according to the Mind of GOD. And all these are confirmed by the Scriptures cited immediatly above, and many more. Let it be marked here by the Way, That the General Assembly, *Anno 1647, Sess. 23.* in their Act of Approbation of the CONFESSIO^N of Faith, the Assembly declares, *That although Kirks not settled or constitute in point of Government, a Synod of Ministers and other fit Persons, may be called by the Magistrates Authority and Nomination, without any other Call, to consult and advise with, about Matters of Religion; - - - YET IN A KIRK CONSTITUTE AND SETTLED, THAT OUGHT NOT TO BE DONE.*

And thus we see that the Principal Duties and Ends of the Office of Magistracy in a Reformed Christian Nation, are the Settling and Establishing the true Reformation of Religion in all parts of Doctrine, Worship, Discipline and Government according to GOD's Word: And Rooting out all Heresie, Idolatry, Superstition and Impiety, according to our CONFESSIO^N of Faith, *Chap: 23. Sect: 3.* And therefore People Professing that Faith, cannot without contradiction to it, choose, set up and Establish Impious, Idolatrous Infidels, or Hereticks to be Kings of that Nation: For if Hereticks, or Infidels be made Kings, they are not capable to Execute their Office, in settling and preserving true Reformation of Religion in the Nation; Nor can they Execute their Office in Rooting out Superstition, Heresie and Idolatry out of the Nation, else they behaved to Root themselves out of the Nation, and out of their Office.

3dly. Because to set up Infidels, Papists, or any other Idolaters, such as Prelates Living in the Profession, and sworn to the Practice of Idolatrous English CEREMONIES,

monies to be Kings of Scotland, is contrary to the Fundamental Laws, and Coronation Oath of the Kings of Scotland, as was made evident in the 3d Chapter of this Book.

4thly, Because that by our Covenants, National and Solemn League, both People and Kings of Scotland, as also by the Solemn League, both King and People of England and Ireland in all Generations, are bound to preserve the Covenanted Reformation of Religion, in Doctrine, Worship, Discipline and Government, and to extirpate Infidelity, Popery, Prelacy, Erastianism, Heresie, Error and Profaneness, and whatsoever is contrary to sound Doctrine and the Power of Godliness; and that without Respect of Persons. And therefore to set up and Establish Infidels, Papists, Prelatists, Erastians, &c. Abjured in these Covenants to be Kings, is Unlawful; because its contrary to Fundamental Laws, and these Solemn Oaths, that bind all Generations in these Nations.

5thly. The General Assembly of the Church of Scotland, who had in the Year 1647. Approven the Confession of Faith, and certainly understood the true Sense of it, (Their Commission having handled every Paragraph of it in the Time it was composed, the Paragraphs being sent down from London Weekly, to have their Judgment before they Established any Article.) I say, the General Assembly that had approven and well understood the Sense of our Confession of Faith, did in the Year 1648, by Act of that Assembly, Sess. 21. declare, That it was contrary to the Word of GOD, and a manifest Violation of the Second Article of our Solemn League, to tolerate Popery in the Queen's Practice, and Superstition in the King's Practice, in his using the *English* Common Prayer Book in his Family: And in that same 21. Session, the Assembly declared, It sinful and unlawful, to allow the King the Exercise of Regal Government before he had given satisfying solemn Security, that he would abolish POPERY, PRELACY, and SUPREMACY out of the Kingdoms; and particularly out of his own Family: And therefore it's manifestly contrary to Covenanted Principles of Religion maintained by the Church of Scotland in her purest Times, to establish Infidels, Papists, Prelatists, or any other Sect abjured by our Covenants to be Kings of these Lands.

6thly. By the Laws of England itself, Infidels and Papists are excluded from being Kings of England: For all their Kings must be of Communion of the Prelatrick Church of England, else they shall not be Kings of England: And tho' these *English* Laws have an ungodly Sting in their Mouth, by which they prohibite all Presbyterians to be Kings, in appointing the Kings to be only of Prelatrick Communion; yet they declare it unlawful for the *English* Protestant Nation to set up Infidel, or Papist Kings. And how much more inconsistent is it with the Principles of Covenanted Reformation, to set up such to be Kings? And thus I have vindicated the 23d Chapter of our CONFESSION from the false Gloss that was put upon it: And I have refuted the Error maintained by the Jurants.

C H A P. XVII.

Which contains a Vindication of the Protestant Presbyterian Ministers their Power of Discipline.

THe Assembly Anno 1715, Act 14. discharge Prelatical Preachers, and Presbyterian Ministers, who separate from the National Church, to exercise Church Discipline, in which Act 'tis said, Mr. David Blair, and Mr. David Middleton in Conjunction with Mr. William Dugud, and Mr. James Guthrie Prelatick Preachers, have taken upon them to convene Mr. Colin M'kenzie of Rosend three Times before them last Week, and have given him an Oath of Purgation, which was read in the Meeting-house of Burntisland; intimating, That the said Mr. Colin M'kenzie is to swear that Oath in the said Meeting house next LORD's Day, for removing the Scandal (viz. of Uncleanness). And considering, That this is an illegal Encroachment upon the Discipline of the Church; the Assembly orders the Presbytery of Kirkaldie, to proceed against the said Mr. Colin M'kenzie of Rosend, according to the Rules of this Church; notwithstanding of any thing those Prelatick Preachers have done, or may do in that Affair. And further, the General Assembly discharges these Prelatick Preachers to proceed any further in that Matter, as they will be answerable. And the Assembly appoints this Method to be observed in the Case of Scandal, when any others either Episcopal Preacher, or such as pretend to be Presbyterian Ministers; but do separate from this Church, take upon them to exercise Discipline.

As to the Prelatical Preachers, all I shall say is, That it seems the Assembly doth not condemn their Power of Discipline, on Account of it's being inconsistent with, or without Warrant from the Word of GOD, but only because they say, It's *Illegal*; that is, contrary to Civil Laws: It seems the Assembly has nothing to keep out Prelacy, but the Partition Wall of Civil Laws, otherwise they would not condemn the Power of Prelatick Ministers; but the Assembly of the Church of Scotland, Anno 1638, condemned Prelacy on a far stronger Ground.

But how the Assembly, by meer arbitrary Government, made that Act, whereby they deny Presbyterian Ministers, (who separate from the National Church, to have any Power of Discipline) I see not: Because by that Act the Reverend Mr. John Hepburn and the Reverend Mr. James Gilchrist, who are neither sentenced with Deposition or Suspension, may not exercise Discipline, so much as in their own Parishes. And seeing the National Church by the Act of Assembly 1715. viz. That 15th Act, acknowledges Mr. John Hepburn to be Minister at Orr, and Mr. James Gilchrist to be Minister at Dunscore. What barefaced Contradictions are these established by the Acts of that Assembly? In the 14th. Act the Assembly discharges these Ministers to exercise Discipline; and yet in the 15th Act immediately following, declares to be Ministers of these Parishes: So that according to the Judgment of that Assembly, there are Presbyterian Ministers ordained

dained and according to the Gospel Rule lawfully established in several Parishes in Scotland; and since their Establishment in their Charges of their Parishes, are neither deposed nor under Process, and whom the Assembly by their statuted Act declares to be the present Ministers of these Parishes, and yet they have no Power of Discipline at all. That 14th. Act of Assembly is plainly contrary to our Confession of Faith Chapter 30. Sect: 2, 3, 4. confirmed by Matth: 16, 19. and 18, 17, 18. Joh: 20. 21, 22, 23. 2 Cor: 6. 7, 8. 1 Cor: 11. 27. to the End, Jude Verse 13. 1 Thes: 5. 12. 2 Thes: 3. 6. 14, 15. Tit: 3. 10.

The DUTCH CONFESSION of Faith Article 31. says, *All the Ministers of the Word of GOD have equal Power and Authority, and are equally Ministers of the Church of Christ, who is the Alone Head of his own Church: And in Article 30. The Ministers of the Gospel are to preach the Gospel, administer the Sacraments, and in Conjunction with Elders, they are to constitute Ecclesiastick Judicatures; that true Doctrine may be preserved, and that vitious Persons may be corrected, restrained and amended by the Bridle of Discipline.* And in Art. 1. *No Councils, nor Degrees of Men are to be compared with the Word: And therefore with our whole Soul we reject whatever Statute is not agreeable to that most sure Rule.*

In the AUGUSTAN CONFESSION of Faith, Art: 7th. 'tis said, *The Power of Bishops, according to the Gospel, is GOD's Command of preaching the Gospel, remitting and retaining Sins, and administrating the Sacraments. But when they either teach, or statute any thing contrary to the Gospel, The Churches, i. e. Flocks, have a Command of GOD, which forbids them to give Obedience, Matth: 7. 15. Gal: 1. 8. 2 Cor: 13. 8.*

In the FRENCH CONFESSION of Faith, Art: 25th. 'tis said, *The Burden of preaching the Gospel, and administrating the Sacraments, is incumbent on the Pastors.* And in Article 29. 'tis said, *The true Church ought to be governed by that Policy, or Discipline, which our LORD JESUS CHRIST has established.* And in the Article 30. *All Pastors have equal Power under Christ the Alone Head.* And in Article 5. 'tis said, *Neither is it lawful that any Council, Edict, Decree or Judgment, should be opposed to the Scriptures; but all ought to be examined by the Rule of the Word.*

In the CONFESSION of Faith of the Waldenses, and Bohemians Art: 9. 'tis said, *The Ministry of the Word and Sacraments is by Christ intrusted to the Pastors.* And in Art: 14. *The Keys of Discipline is committed to the Pastors. He that heareth you heareth me. Hence Pastors are taught, that they must not use these Keys otherwise; than expressed and declared by the Mind and Will of Christ in his Word: They must not abuse the Keys, in acting according to their own arbitrary Will and Lust.*

In the HELVETIAN CONFESSION of Faith, chap: 18. 'tis said, *There is an equal Power, or Function, given to all the Ministers of the Church; which is comprehended in this, that they teach the Doctrine of the Gospel of Christ; and lawfully administer the Sacraments according to the Divine Law. And the Power of the Keys is committed to Pastors, as to Stewards, according to Matth: 16. 19. And in Chap: 2. 'tis said, In Controversies of Religion, and the Cause of Faith, we will not suffer our selves to be urged with the bare Opinions of Fathers, or naked Determinations of Councils: For in the*
Cause

cause of Faith, we will sustain no other Judge but GOD himself, and the Holy Scriptures pronouncing what is true, and what is false, what is to be followed, and what is to be shunned.

In the *Wittenberg* CONFESSIO*N*, Chap: 23. it's said, *After that the Doctrine of the Prophets and Apostles had Divine Confirmation, no Sentence of any Man, or Congregation of Men, is to be received for an Oracle of Truth, without Examination by the Judgment of Discretion, and it must be exactly laid to the Rule of the Doctrine of the Prophets and Apostles, that whatever agrees with it, may be acknowledged and received, and what is repugnant to it, may be refused.*

In the Old CONFESSIO*N* of Faith of the Church of Scotland, which was Ratify'd by Act of Parliament, Anno 1560, in the 20th Article, which is concerning Councils, their Power and Authority. In that Article it's said, *So far, then as the Council proveth the Determination and Commandment that it giveth by the plain Word of GOD, so far we Reverence and Embrace the same: But if Men under the Name of a Council pretend to forge unto us new Articles of our Faith, or to make Constitutions Repugning to the Word of GOD, then utterly we must refuse the same as the Doctrine of Devils, which draweth our Souls from the Voice of our only GOD, to follow the Doctrines and Constitutions of Men.* And by the National Covenant, all Persons of this Nation are obliged to own and Defend that Confession to be Orthodox.

And what is said in that 20th Article of the old *Scots* CONFESSIO*N*, is plainly agreeable to our new CONFESSIO*N*, Chap: 31. Sect: 3, 4. Thus I have made it evident from the Word of GOD, the Confessions of Faith of our own and other Reformed Churches, 1st. That Gospel Ministers have all equal Power of Doctrine and Discipline. 2^{dly}. That Synods Assemblies or Councils, have only a limited Power; so that whatever Doctrine or Act they forge, or Statute that is not warranted by, but contrary to the Word of GOD, is of no Force nor Authority; and is to be rejected by all that adhere to sound Principles of Religion agreeable to the Word of GOD.

From all which it is plainly evident, That the Acts of Assemblies, Synods, or Presbyteries, whereby they do unjustly and contrary the Rule of GOD's Word suspend or depose Ministers, or Excommunicate either Ministers or other Persons, on Account of Separating from Communion with this National Church (they being obliged in Conscience so to separate, in Adherence to the Reformation of the Church of Scotland in her purest Times) I say, all such Sentences are null and void, and to be rejected, as evidently appears from what hath been said on this Head; considering that before I have sufficiently demonstrated, That true Adherents to the Covenants, have just Ground of Separation from the present National Church. 2^{dly}. Hence it is also evident, That the Reverend M^{rs}. *Hepburn, Taylor, Gilchrist* and *M'millan*, have and retain their full Power, Office and Function of the Ministry, both as to Doctrine and Discipline, notwithstanding of the Acts and Sentences of the Church, in Suspending
and

and Deposing Mrs. *Taylor* and *M'millan*; and the Acts in Discharging them, and also Mrs. *Hepburn* and *Gilchrist* to exercise Discipline among their Flocks, which in Adherence to Covenanted Reformation, adhere to them as their proper Lawful Pastors, seeing these Acts were Unjust and Tyrannical, and so were contrary to the Word of GOD; as hath been clearly demonstrated in Chapter 4th, compared with this Chapter. 3dly. The Assembly Anno 1715, in their Acts 14th and 15th, are self-contradictory, in regard they declare Mr. *Hepburn* and Mr. *Gilchrist* to be Ministers, but discharge them to exercise Discipline, or to examine upon Oath in Matters of Scandal, and if these Ministers examine upon Oath Judicially in Discipline, the Assembly has declared that Oath null and void, and appointed Presbyteries to proceed and Re-examine upon Oath the Parties sworn. I ask that Assembly, 1st. Seeing they declare these two Ministers above said, to be Gospel Ministers in Office and Charge established, by what Text or Warrant in the Word of GOD, will the Assembly prove that Gospel Ministers established in Office have no Power of Discipline? 2dly. If the Assembly's Declaring them to be Gospel Ministers in Office, but taking from them the whole Power of Discipline; be not Prelatick Government exercised by that Assembly? 3dly. I ask if the Assembly will make null and void all the Oaths of Baptism and Marriage, adminitred by these two Reverend Ministers, and Re-baptize and Re-marry all Persons baptized or married by the said two Ministers? 4thly. I ask the Assembly by what Warrant in all the Word of GOD, will they prove that a Gospel Minister, who has Power to Administer the Sacrament of Baptism, that shall stand valid, but has no Power to Administer a Judicial Oath in Discipline that can stand valid; and where the Assembly found out Oaths in Discipline that are more sacred than the solemn Oaths of the Sacraments of the New Testament? O but it's Lamentable to behold Acts of Assembly, so inconsistent both with the Word of GOD, and the Confessions of Faith of all Orthodox Churches!

But some Persons do object, That these Protesting Ministers constitute unlawful Judicatures; in regard they sometimes have not a competent Number, according to Gospel Rules, for Constituting a Presbytery; because the Protesting Ministers sometimes, when but two in Number, in Conjunction with Ruling Elders, have constitute a Presbytery.

I shall answer that Objection with the express Words of Great Mr. *Gillespie*, in *Aaron's Rod Blossoming*, Book 3. Chap. 6. Pag. 416. which was approved by the Venerable Assembly at *Westminster*, which composed our Confession of Faith. In the Place above cited Mr. *Gillespie* saith,

Secondly, *The Apostles*, and those who succeeded them in the Work of the Ministry, have the same Power of the Keys committed from Christ to them Ministerially, which Christ hath committed from the Father to him (as Mediator) Authoritatively. For in the parallel Place, Joh. 20: 21, 23. where he gives them Power of Remitting and Retaining Sins, he saith, *As my Father hath sent me, even so send I you. But the Father gave*

248 *The Arguments advanced for Defence of* **CHAP. XVIII.**
gave Christ such a Power of the Keys, as comprehends Power of Government, and not
meerly Doctrinal, Isa: 22: 21, 22. I will commit the Government into his
Hand, &c. And the Keys of the House of David will I lay upon his
Shoulder.

Thirdly, *It may be proved also by that which immediately followeth in Verse 19.*
(viz. Of the 18 Chapter of Matthew) Again I say unto you, that if two of you
shall agree on Earth, &c. which cannot be meant of the Power of Preaching; for
neither the Efficacy of Preaching, nor the Ratification of it in Heaven, nor the Fruit of it
on Earth, doth depend upon this, That two Preachers must needs agree in the same
Thing. But it agreeth well to the Power of Discipline, concerning which it answereth
these two Objections. First, *It might be said, the Apostles and other Church Governours,*
may fall to be very few in this or that Church where the Offence riseth; shall we in that
Case execute any Church Discipline? Yes, saith Christ, if there were but two Church
Officers in a Church (where no more can be had) they are to exercise Discipline, and
it shall not be in vain. Again it might be objected, be they two or three or more, What
if they do not agree among themselves? To that he answereth, there must be an Agree-
ment of two Church Officers at least, otherwise the Sentence shall be null; we cannot say
the like of the Doctrinal Power of Binding and Loosing, that it is of no Force nor Vali-
dity, unless two at least agree in the same Doctrine, as hath been said; two must agree in
that Sentence or Censure, which is desired to be ratified in Heaven, and they binding on
Earth, and unanimously calling upon GOD to ratify it in Heaven, it shall be done. And
seeing the Protesting Ministers never constitute a Presbytery only of two Mini-
sters with a Clerk and Ruling Elders, except only in a Case of great necessity,
and when more Ministers could not be had, as is well known, and what they did
in these Cases, in Constituting a Presbytery with so few Ministers, was agreeable
to the Gospel Rule, as hath been made evident.

C H A P. XVIII.

Which contains a Refutation of the Jurants Defence of the OATH of ABJURATION,
taken from the Old Oath of Allegiance sworn to King James the Sixth.

THe Jurants in the Answer to *The Sinfulness of the Oath of Abjuration displayed,*
 Pag: 55. endeavour to defend the Lawfulness of swearing the Oath of Ab-
 juration, by an Argument, which they say makes it clearly evident, That the
 Oath of Abjuration is lawful; and their *Achillean* Argument is, That the Presby-
 terians did swear an Oath of Allegiance to King James the sixth, Which was
 exprest in the Words following, viz.

IA. B. do truly and sincerely Acknowledge, Profess, Testifie and Declare in my Con-
 science, before GOD and the World, That our Sovereign Lord King James, is Law-
 ful and Rightful King of this Realm, and of all other His Majesty's Dominions and
 Countries

Countries, and that the Pope, neither of himself, nor by any Authority, by the Church and See of Rome, or by any other Means, with any other, hath any Power or Authority, to depose, the King, or to dispossess any of His Majesty's Dominions, or Kingdom's or to authorize any Foreign Prince to invade, or annoy him, or His Countries, or to discharge any of his Subjects, of their Allegiance, or Obedience to His Majesty, or to give Licence, or Leave to any of them to bear Arms, raise Tumults, or to offer any Violence, or Hurt to His Majesty's Subjects, within His Majesty's Dominions. Also I do swear from my Heart, That notwithstanding any Declaration, or Sentence of Excommunication, or Deprivation made or granted, or to be made or granted by the Pope, or his Successors, or by any Authority derived, or pretended to be derived from him, or his See, against the said King, his Heirs, or Successors, or any Absolution of the said Subjects from their Obedience; I will bear Faith and true Allegiance to His Majesty, His Heirs, and Successors, and Him and them will defend to the utmost of my Power, against all Conspiracies and Attempts whatsoever, which shall be made against His, or their Persons, their Crown and Dignity, by Reason, or Colour of any such Sentence and Declaration, or otherwise: And I will do my Best, Endeavour to disclose and make known unto His Majesty, his Heirs and Successors, all Treasons or Traiterous Conspiracies, which I shall know or hear of to be against Him or any of them. And I do further swear, That I do from my Heart abhor, detest and abjure as impious and heretical, that damnable Doctrine and Position; (That Princes which be excommunicated or deprived by the Pope, may be deposed or murdered by their Subjects, or any other whatsoever) And I do believe, and in my Conscience am resolved, that neither the Pope, nor any Person whatsoever hath Power to absolve me of this Oath, or any part thereof, which I acknowledge by good and lawful Authority to be lawfully ministered to me; and do renounce all Pardon and Dispensation to the contrary. And all these things I do plain'y and sincerely acknowledge, and swear according to these express Words by me spoken, and according to the plain and common Sense of the same Words, without any Equivocation, or Mental Evasion, or secret Reservation whatsoever: And I do make this Recognition and Acknowledgement heartily, willingly and truly upon the true Faith of a Christian. SO HELP ME GOD.

What Time that Oath of Allegiance was enacted to be imposed, the Jurant Author tells not in the Place above cited: But in pag: 10. he alledged the Oath of Allegiance, which Presbyterian Ministers were obliged to swear to King James the 6th. was enacted by Act 46. Parl: 3. King James 6th. And to let all impartial Readers see that by that Act of Parliament Ministers were not required, AS Presbyterian Ministers but as Prelatick Curates to swear it: I shall set down the express Words of that Act in full as it is recorded in Pag: 197. in Folio of the Acts of King James 6th. which Act was statuted Anno 1572. January 26. The Words are these, viz. 'For samikle as the Conservation and Purgation of the Religion, chiefly pertains to the Christian Princes, and Godly Kings, Rewlers and Magistrates; and that it is maist requisite that the Kirk within this Realm be served be Godly Persons of sound Religion, obedient to the Authority of the King's Majesty our Sovereaine Lord: It is therefore concluded, statute and ordained,

be his Majesty with advise of his Regent, the three Estates, and haill body of this present Parliament, that every Person quha sall bruick ony benefice, use of fruites, stipend, pension, or portion soorth of benefice, and are not already under the Discipline of the treu Kirk, and participates not with the sacraments thereof, sall in the presence of the Archbishop, Superintendent or Commissioner of the Diocese, or Province quhair he hes or sall have the Ecclesiastical living, give his assent, and subscribe the artikles of Religion contained in the acts of our soveraine Lords Parliament, and give his aith for acknowledging and recognoscing of our soveraine Lord, and his Authority, and sall bring ane Testimonial in writing there upon. And openly on sun Sunday in time of sermon or publick Prayers in the Kirk, quhair be reason of his Ecclesiastick living, he aucht to attend, or of the fruites quhair of he receives commodity, read baith the Testimonial and confession and of new mak the said aith, within the space of ane moneth after the publication of this present act. And gif he be soorth of the Realm, within threescoir days after the publication hereof, and in time cummand within ane moneth after his admision, under the pain that every Person that sall not do, as is above appoynted, sall be IPSO FACTO deprived, and all his Ecclesiastical promotions and living, sall be vacand as gif he were then naturally dead.

Thus we plainly see by that Act of Parliament, all Ministers were obliged to swear the Oath of Allegiance, and subscribe the Confession in Subjection and Obedience not only to the King, but also to the Authority of the Archbishop; and get his Testimonial, and so these Ministers declared themselves to be Prelatick Curates, and not Presbyterian Ministers, as the Jurants falsly assert. 2dly. They swore Allegiance to the Erastian Authority of the King, who by that Act made a Statute for depriving all Ministers of Office and Benefice, and rendering their Office void, as if they were naturally dead; and that it should be *ipso Facto* void by meer Civil Authority, for their not swearing in Obedience and Subjection both to the King and Prelate's Authority. 3dly. An Oath of Allegiance obliges the Swearer to maintain the whole Constitution of Government established at that time; as was made evident in the 3d Chapter. And therefore, the Ministers in swearing that Oath of Allegiance, did thereby oblige themselves to maintain King James his Erastian Authority, as also the Lordly Power of Bishops established by that very Act, by which that Oath of Allegiance was imposed, in the Month of January 1572; the Earl of Mar Regent in the King's Name and Authority, with Advice of the Lords of the Secret Council, gave Power and Commission to the Bishop of Orkney, to the Chancellor, Treasurer, Secretary, Justice-Clerk, Nether-Clerk, and Lundy of that Ilk, and Campbel of Glenorchie, to meet at Leith with the Superintendents and Ministers of the Kirk: And to conclude, not only all Matters of Ecclesiastick Policy, but also concerning the Sustentation of his Majesty, and common Affairs of the Realm: At which Convention Tulchan Prelacy was established, and that Oath of Allegiance to be sworn in Obedience to, and for

for the Defence of the King's Ecclesiastical Power and Prelates Authority : For this compare the Act of Parliament above said, with *Calderwood's History* Page 50, 54. And in page 56. Mr. *Calderwood* says, 'It was came to the Court, to obtain the Consent of many Ministers to this Sort of Episcopacy, and other Articles of the Book (viz. of Policy) some being poor, some being covetous and ambitious, some not taking up the gross Corruptions of the Office, some having carnal Respect to some Noblemen their Friends. But the Book was never allowed by the General Assembly ; howbeit this Sort of Bishops were tolerated for three or four Years. And in Page 55. Mr. *Calderwood* tells us, when Mr. *John Douglass* was made the *Tulchan Prelate* at *St. Andrews*, who was the first of the *Tulchan Bishops*, Mr. *John Knox* refused to inaugurate *Douglass*, and many other Ministers also opposed that Prelacy ; and before the Earl of *Morton*, and many others, Mr. *Knox* pronounced *Anathema* to the Giver, and *Anathema* to the Receiver of that Office of Prelacy. So we see Honest Ministers were far from swearing Oaths in Obedience to, and for Defence of *Tulchan Prelates* : And so that *Achilleian* Argument of the *Jurants*, will never prove the Oath of Abjuration lawful ; tho' it were no worse than that Old Oath of Allegiance.

I do not deny a Lawful Oath of Allegiance, but as I said before, as the Oath of Allegiance contained in our Covenants is sufficient, so I know no Need for any else.

C H A P. XIX.

Which contains a Demonstration of the binding Power, and formal Obligation of the Covenants, upon the Present and Succeeding Generations, in these Three Kingdoms, Scotland, England and Ireland.

LAST of all, when all other Shifts and Refuges fail, many Ministers in Reasoning and Conferences with honest Christian Professors, who adhere to our Covenanted Work of Reformation, and therefore cannot join in Communion with Jurants, nor with the present National Church of Jurants and Non-jurants joined together in Communion ; I say, last of all, many Ministers in Conferences, as their last Refuge, stily deny that our Covenants National and Solemn League, are binding upon us of this Generation at all ; because, tho' our Forefathers entered into them, yet the present Generation did not swear them ; and so they do not oblige the present Generation in these Three Kingdoms : And therefore, tho' it be proven that the present National Church of *Scotland* do many Things that are contrary to these Covenants, yet the Church is not guilty of Perjury, or breach of these National Oaths, because they are not now binding on the Church of this Generation. But some others pretend some Kind of more Respect to these Covenants, and say they are not formally Binding on us of this Generation, because we did not formally swear them : But they are materially Binding on us, because the Things that were sworn to, in and by these

Covenants, are all moral Duties, to which we are obliged by the Word of God; and our Baptismal Vow, which binds us to all the Duties that these Covenants oblige to, tho' these Covenants had never been made.

In order to answer that Objection the more distinctly; *1st.* Let us consider who were the Parties Covenanting in these Covenants, *viz.* 1. To what Party were all the Duties and Conditions of these Covenants to be performed. And *2dly.* Who was the Party obliged by these Covenants, to perform the Duties and Conditions of them.

3dly. What were the Duties and Conditions of these Covenants, whether perpetual moral Duties or not.

4thly. What was the Extent of that formal Obligation, whether restricted to that particular Generation, or extended to Posterity also.

As to the first of these, it is undenyably clear by the Covenants themselves, That the Great and Eternal GOD is the proper and principal Party to whom all the Duties and Conditions of these Covenants were and are to be performed; the Conditions being all moral Duties, which by the Word of GOD and our Baptismal Oath, we are obliged to perform: Tho' the Covenants, as to the Form of Expressions, bind us to all relative Duties between King and Subjects, and Subjects to one another, yea all relative Duties whatsoever; the Oath of the Covenants in that respect is a solemn correlative Bond, binding all the Members of one Party together, but properly and principally obliging all that Party thus bound together in a solemn Oath, jointly to perform all the Duties of these Covenants to GOD; as the other Party to whom they are all due by his Law; which obliges all and every one, to these Duties respectively, in their Callings and Stations, tho' there had been no such Covenants made. As by the Oath of Baptism, the Parent is obliged to all the Duties that the Law of GOD requires him to Perform, to his Superiours, Inferiours and Equals; in all Relations he is, and shall be in, while in the World, as well as all Parts of Religious Duties immediately to GOD; and tho' he thus solemnly Vows and Covenants to perform all relative Duties to Men, yet GOD is the proper and principal Party with whom he then enters in Covenant by that Vow; because all relative Duties to Men, are to be performed principally to GOD, and only in Subordination to our fellow Creatures, and as in Obedience to GOD, who has commanded us by his Law to do these Duties.

2dly. For Clearing the next Thing proposed, Namely, Who was the Party obliged to perform all the Duties, Articles, or Conditions of these Covenants? And as to this Point, it is incontestably clear, That these Three Kingdoms, Scotland, England and Ireland, were the Party that was obliged to perform all the Duties, Articles or Conditions of the ~~National~~ Covenant. *2dly.* For Clearing this Point further; it must be considered, That it is unquestionably clear by the Covenants themselves, That our Forefathers entered not into these Covenants, as so many People in Number, without concern with one another, swearing an

Oath.

CHAP. XIX.

The Oath of Abjuration, answered.

Oath; but as Bodies of People, Collectively and jointly considered, as National Churches, and National politick Bodies or Civil States; and so they did formally oblige themselves in Swearing these Covenants, to perform all the Articles of them, every one in their Station jointly; as Churches and Nations, as the Churches and Nations of *Scotland, England, and Ireland*. As for clearing the 2^d Point; it is undeniably evident by the Covenants themselves, That the conditions of them are moral Duties, which are required of all Generations by the Word of God.

3^{dly}. The next Point to be spoken to, was to show what was the Form of Obligation, whether it was restricted to that particular Generation only, or extended to Posterity of following Generations also. And for Clearing this, let it be considered, That Covenants do formally oblige Posterity of After-ages two ways. 1. When the Party Covenanting doth make a formal expresse Covenant, as such a collective Body by Designation, Then as long as that collective Body of a Church or Nation, has the Being of a Church or Nation; the formal Obligation lyes still upon it to perform that Covenant; in all moral Duties that it was obliged to by that Covenant; for moral Duties are still Duties; and while that Nation or Church has a Being, the formal Party obliged still remains; and the formal Obligation is the Obligation of that Church or Nation, as such a Church or Nation; and while that Church or Nation continues to have a Being of Nation or Church, the formal Obligation still remains in all following Ages.

2^{dly}. A Covenant formally obliges Posterity of After-ages, when the Party that first entered into that Covenant inserts it as an expresse Clause and Condition in the Covenant, saying; *I Bind my self, and my Posterity, Heirs and Successors; to perform all the Duties, Articles and Conditions of this Covenant*, as Men in ordinary Bonds for Pamyent of Debt do formally Bind their Posterity; So a Covenant including a formal Clause to this Purpose, extending to Posterity, undisputably binds Posterity formally to all Conditions of that Covenant; that are Lawful Things in themselves.

Now I come in the next place to advance some further Evidence for proving, that our Covenants National, and Solemn League, do formally oblige us, and all following Ages of People, of these three Kingdoms, to perform all the Articles and Conditions of them: Because these three Kingdoms, AS three Kingdoms, and three National Churches, did oblige themselves to perform all the conditions and Articles of the Solemn League, and the Nation and Church of *Scotland*, as a Nation and Church, obliged her self to perform all the Articles of the National Covenant; And therefore, as long as they have the Being of Nations and Churches, they are formally, and as such, obliged to perform all the conditions of these Covenants, as abovesaid, in all succeeding Ages. The Learned *CROFTON*, on the Solemn League and Covenant, *Page 136.* following *Grotius, de jure Belli, Lib: 2: cap: 16: Page. 256.* Proves this from the Examples of *Jeshuah's* Covenant with the *Gibeonites*, and *Zedekiah's* with the King of *Babylon*. And Mr. *Crofton* in the same

same Book Page 146, reckons up six hundred Ministers in England, that maintained the same to be the Sense of the Solemn League, that he did, whose Testimonies are yet upon Record, and which he citeth in page 146, 147. of the same Book.

And the same Thing is maintained concerning *Josuah's* Covenant with the *Gibeonites* by *Peter Martyr*, *Esius*, *Menochius*, *Cornelius a Lapide*, and *Osiander* on 2 Sam. 21. 2. 9. The same is also Defended by *Bonfrerius*, *Mafius*, and *Cornelius a Lapide* on *Josuah* chap. 9. And *Pool* in his *Synopsis Criticorum* on that place holds the same: For tho' there was Fraud used by the *Gibeonites*, in their inducing *Israel* to Covenant with them, and *Josuah* and the Princes of *Israel* were in an Error; Yet the Error was but in circumstantials, not in Substantials: For tho' the LORD in *Exod.* 23. 32. and *Deut.* 7. 4. did forbid *Israel* to make a Covenant with the *Canaanites*, the Reason is given in these Scriptures. *Viz.* Least they should Intice *Israel* to their Idols and Idolatry, if they dwelt together: But as *Mafius* and *Cornelius a Lapide* on the place say, The Reason of a Law is the Soul of the Law, and where the Reason for which that Law was made ceaseth, then the Law doth not oblige: For *Calvin*, *Lyra*, and *Nachman* following *Augustin* on the 9th Verse of that 9th Chapter of *Josuah* say, the *Gibeonites* Embraced the true Religion, and so the Danger of their Idolatry ceased, which was the Reason of that Law forbidding to make a Covenant with them: And it appears from *Exod.* 22. 10. That *Israel* was commanded to offer Peace to any City before they Besieged it: Only *Israelites* could not make Peace with *Canaanites*, on two conditions, *Viz.* First, That they would give to the *Israelites* their Lands which GOD had bestowed on them. 2dly. That they would become *Profelytes* and Embrace the true Religion, that they might not tempt *Israel* to Idolatry, or false Worship as *Cornelius a Lapide*, *Bonfrerius*, *Mafius*, and *Serarius* on the 9th of *Josuah* observe, and *Pool* in his *Synopsis* on the place observes out of the *Jewish Rabbies*, that *Israel* was not commanded to destroy any Nation, without offering Peace, except *Moabites* and *Ammonites*.

But seeing the *Gibeonites* condescended to these conditions, as *Calvin*, *Lyra*, and *Nachman* observe: The circumstantial Error lay in this, That the *Israelites* took them to be Forreigners and not Inhabitants of the Land; And therefore the Covenant was as formally binding, as a Man making a Marriage-Covenant with a Woman present, whom the Man thought to be a *Spanish*-Woman, but she was a *French* Woman, in which case the Marriage-Covenant formally binds the Man, notwithstanding of his Mistake of the circumstance of a Different Countrey, the being otherwise a Woman Lawful to be married by the Man, without breaking the Law of GOD; as *Bonfrerius* on the 18th Verse observes. And seeing a Covenant thus made, under such a Circumstantial Error, did formally bind the *Israelites*, who made the Covenant, and their Posterity in After-Ages; how much more evidently do our Covenants formally bind Posterity of After-Ages; seeing our Covenants had not so much as any circumstantial Error at all, in the making of them.

CHAP. XIX.

The Oath of Abjuration.

2dly. For further clearing this Point, Let it be
are Solemn Oaths; and therefore the Formal Obligation
long as they bind to the Performance of the Covenant

For, as all sound Philosophers do hold, The words
two Proper Forms; viz. External and Internal: The
Words consists in this; That they are Articulate Sounds
the Institution of Men, who constituted such a Language, to
of the Ideas or Thoughts of these Mens Minds; for attain-
ledge of one another's Minds, in all Things necessary for Human Soci-
versation, in all Duties incumbent upon Men, as Rational Creature
vice of GOD, and the Good of Human Society. 2dly. The Proper
of Words consists in this; viz. In the holding forth the true, plain and genuine
Signification of the Ideas or Thoughts of Mens Minds, according as they are ap-
pointed by the Institution of the Right Rules of every Language, to be certain
Signs to signify the true Thoughts of Mens Minds to another, for fitting them to
act and converse with one another, mutually and jointly, in all Duties and Socie-
ties, Sacred and Civil, in all Concerns Religious and Civil, in Truth and Equity,
in Opposition to Equivocation, Mental Reservation, and other Evasions; which
are all Errors, contrary to the true Rules of Languages, and inconsistent with the
End for which Languages were appointed.

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And according to this Description of the Form of Words, it is plain, That
an Oath continues to bind formally, as long as it obliges as an Oath, binding
to perform the Duties and Conditions sworn to, by that Oath. And to make this
yet more plain, let it be considered, 1st. That the Way that a Covenant made by
Oath, doth formally oblige the Party that actually swears it, is only this, viz.
It binds and obliges the Party swearing, by solemn Promise to perform all such
Duties and Conditions as are contained in that Covenant, according to the express
Words and plain Grammatical Construction of them, and the plain and common
Sense and Signification of them as understood both by the Swearer, and
by the Party to whom it is sworn, and by all indifferent intelligent Persons (who
are capable to understand the true plain and common Sense of these Words with-
out an Oath) without Equivocation, Mental Reservation, or any Evasion what-
soever. No Man that owns and professeth Presbyterian Principles will deny this,
it is so evident by our Confession of Faith, Chapter 22.

2dly. From what hath been said, it is clear, That as long as an Oath obliges at
all to perform all the Conditions of a Covenant, it must necessarily bind according
to the express Words, and true, plain and full Signification of the Promise sworn, in
making that Covenant: And that is all the formal Obligation that the Covenant
had upon the Person when he had newly sworn the said Covenant.

But some alledge, That if a Covenant oblige the Party that enters first into it, to
perform such Duties as are Moral Duties, that the Law of GOD commands every Gene-
ration to perform, tho' there had been no such Covenant made at all: Then the Posterity of
that

nant are obliged Materially; but not Formally
ious of it. That is to say, They are bound by the
of that Covenant, which is, all the Moral Duties,

17. If the Party that makes that Covenant, be Sub-

permanent Subject, such as a Nation, or Church, and AS
en swear to perform all the Conditions of that Covenant,
Nation, or Church has the Being of a Nation, or Church, it is

perform the Conditions of that Covenant.

2dly. that say, Posterity are, only obliged in the Material Sense, above
said Virtue of the Law of GOD, which still obliges all Generations to
perform Moral Duties, tho' such a Covenant had never been made at all;
They make that Obligation to be merely a Legal Obligation, but no Covenant-
Obligation at all; for according to their Argument, Posterity is, only obliged to
perform these Duties, by Vertue of GOD's Law; But is it not Atheistical to say,
We need not perform such Duties; for there is no Obligation on us to do so,
except the Law of GOD?

3dly. I have proven already, That a Covenant made by Oath (an Oath being
strictissimi Juris) as long as that Oath binds at all to perform all, the Conditions
of that Covenant, it obliges as a most Solemn Promise, inviolably to perform all
Conditions sworn to, in that Covenant; according to the exprefs Words and true
plain and full Sense and Signification of the Words of the said Covenant, as understood
by both Parties covenanting, and all intelligent, indifferent Persons, without E-
quivocation, Mental Reservation, or Evasion whatsoever; and that is all the for-
mal Obligation that ever it had.

4thly. The proper End of an Oath makes this evident: For as the Learned Ra-
vanel in his *Biblioth. Sacra*, Part. 1: Pag: 862. says, *Finis Juramenti est ad confir-*
mationem, Heb: 6. 16. *ut scil: confirmemus Rem ita esse prout dicimus*; that is, *The End*
of an Oath is for Confirmation, viz. *That we may confirm the Thing to be so AS we speak*:
Whence it is clearly manifest, That the very proper End of an Oath, is to confirm
the Thing to be exactly so AS we speak: And so it confirms the thing formally, AS
spoken in swearing, as long as it has the Vertue of an Oath, to confirm that
thing at all.

In the next Place, I come to show how our Covenants formally bind and oblige
us, and all Posterity by exprefs Clauses in them, which do Indisputably bind Po-
sterity by a formal Obligation. And this is plainly evident, as to the National
Covenant in the third Part of it, it's exprefsly said, *And finally being convinced in our*
Minds, and confessing with our Mouths, that the PRESENT and SUCCEEDING
GENERATIONS in this Land are bound to keep the foresaid National Oath, and Sub-
scription inviolable.

By which Article it is undeniably manifest, that the then present and all
Succeeding Generations, are formally and equally bound both by the Oath and Sub-
scription

CH. XX. *That the Power of Appointing* scription, which is an intire formal Obligation in that Covenant sworn and subscribed League by several express Clauses formal of that Solemn Covenant; as in Article 1st.

us may, as Brethren live in Faith and Love, and Midst of us: By which it is plain, That the and genuine Sense extended to Posterity, obliging Reformed Religion, and Unity of the Three Kingdoms Covenant, which could not be without the constant contained in that Solemn League. And in Article 5th.

us according to our Place and Interest endeavour that they (viz. the y remain conjoynd in a firm Peace and Union to all Posterity: Who ly and formally oblige all Posterity, to preserve a constant Union of the three Kingdoms, in Performance of the Duties sworn to, in the

Thus I have demonstrated the binding Power and formal Obligation of our Covenants, National and Solemn League, obliging the present and all succeeding Generations in these Nations, to the Performance of all the Duties and Conditions, sworn to, in these sacred National Oaths, which if the Lord of his Infinite free Grace would perswade and enable all Ranks to perform, our Divisions, and Controversies would be at an end, which I heartily pray for.

C H A P. XX.

Which contains a plain Demonstration of the Power of Indicting National Fasts and Thanksgivings of a constitute settled National Church, to belong to the Ministers, and not to the Magistrates; as also an Enumeration of the Desections of the present National Church: And likewise the Conditions on which all the PROTESTERS will cheerfully join in Communion with the present National Church.

IT is manifest, That the National Church of Scotland, hath by her Act of Assembly, Anno 1710, declared the Power of Authoritative Indicting publick Fasts and Thanksgivings, for ordinary, in a constitute settled National Church, to belong equally to the Civil Magistrate, and to the Church: But practically the Church hath undenyably given up the Power of the same wholly to the Civil Magistrate; for all Men know, that the National Church will not appoint either National Fast or Thanksgiving by her Intrinsick Power, upon any Occasion whatsoever.

In order to state this Question distinctly, let it be considered, That the Question is not, If it be lawful for the Civil Magistrate in any Case to Indict a publick Fast Authoritatively, in a Case of sudden Danger, when the Ministers cannot meet in Time, as in the Case of *Jehoshaphat's* Appointment of a publick Fast, 2 *Chron.* 20. 3. Nor 2^{dly}. Is the Question, If it be lawful for the Civil Magistrate to appoint publick Fasts and Thanksgivings, when there is no constitute Church to appoint them? Nor 3^{dly}. After the Church hath been generally corrupted, in a Time of extraordinary Reformati^ons, for then the Magistrate may

of the Ministry, proved CHAP. XX.
Majority; yet in such Cases he ought to con-
sider as can be had, either in his own, or from
Aaron's Rod, Pag. 226, faith, following

Whether it belong to the Office of the Ministry,
in a constitute settled Church, without any ex-
ception (Ministers have not Time to meet) to appoint Fasts,
Mr. M. should for ordinary on necessary Occasions, appoint
Fasts and Thanksgivings?

Question, the present National Church of Scotland answereth in the

Affirm
plain
But I
the Negative, that is, I deny that it belongs to the Office of
the Civil Magistrate. My first Reason is, Because I find Mr. Gillespie, (and with
him the Westminster Assembly agreeth) he in Aaron's Rod, Page 260, faith, *Such
Things are not to be dispensed and administred by the Civil Magistrate; I mean, faith
he, the Word and Sacraments, the Keys of the Kingdom of Heaven, the Suspension or
Excommunication of Church-Officers or Members, the Ordination or Deposition of Officers,
the Determination and Resolution from Scriptures, of Controversies concerning Faith, the
Worship of GOD, the Government of the Church, and Cases of Conscience. And in
Page 261, he faith, All Things properly belonging to the Soul, or internal man, are the
Object of Ecclesiastick Power, given to the Church Officers, Pastors, and other Ruling
Officers. And it is undenyable, That the Causes of Fasting being Matters of Con-
fession and Petition, as also Causes of Thanksgiving, being Matters of Praise to
GOD, they are Things that belong to the Soul; and therefore properly to
GOD, the Office of the Ministry, as is evident from our Confession of Faith,
Chap. 30. and Chap. 31.*

2dly. Ministers are called SEERS, the Light of the World, and Shepherds, and
are commanded as Watch-men, to tell all Persons of their Sin, and to warn all
Ranks of Danger, under Pain of having the Blood of those that Perish in their
Sin, laid to their Charge; compare 1 Sam. 7. 9. Matth. 5. 13. Jer. 5. 13. Eph.
4. 11. Ezek. 33. 3, 4, 5, 6, 7, 8. And seeing Magistrates as well as other Per-
sons, are the Flock and People committed to the Charge of Ministers, as Pa-
stors and Watch-men, it certainly belongs to the Office of the Ministry to ex-
hort, and as Christ's Ambassadors, to injoin all Persons to the Performance of
all Duties of Religion, both of Humiliation and Thanksgiving.

3dly. A publick Fast is such as is appointed by the Authority of these who
are the Officers of the Church, and is celebrated by the Church, on some necessity
falling out, Joel. 1. 14. and 2. 15, 16, 17. Acts 13. 2. and 14. 23. and Mi-
nisters are commanded to blow the Trumpet for Sanctifying publick Fasts,
compare Joel 2. 15. with Num. 10. 8.

4thly. I shall adduce the Testimonies of some great Divines, and even of whole
Churches, who maintain that it belongeth to the Office of the Ministry, to ap-
point the Fasts and Thanksgivings of a constitute settled Church. Famous Mr.
Calder-

CH XX. *That the Power of Appointing publick Fa-*
Calderwood in his History, Page 179, faith, GOD
of the Kirk, to be as Eyes to the People, and as Watch
wherein they fall by Sin, who doubteth but th^{se} seeing
should both give Warning of the Judgment and lay
Fasting and Prayer, if this be no Part of their Office,
the King call them. Proclaimed not Jeremiah the Fa-
Jonah's Exhortations and Admonitions, the Princes of Niniv-
rity, a Thing that bringeth good Success to the Constitutions o, K
Ground was in Jonah's Preaching; and further, there was not a
Who proclaimed all the Fasts when the People were in Captivity? th.
the Prophets, and they that bare Ecclesiastical Offices? - - - Hitherto I, never
heard of one particular Law for Christians in their Vocations under Heathen Princes, and
another under Christian Princes. And the same is maintain'd by the Ministers of the
Shires of Perth and Fife, in the 20 Page of their Testimony, Printed Anno 1659. I
might here adduce Testimonies of Appollonius, and many other great Divines, who
have written particularly of Magistrates Power about sacred Things; but for
Brevitie's Sake, I pass by them, and shall cite the Testimonies of some Churches.
*The HELVETICK CONFESSIO*n of Faith, Chap. 18. In Describing the
 SPECIAL OFFICE of Gospel Ministers, this is one Part, viz. *They must be careful*
with the utmost Diligence, in Performing publick Prayers and Supplications: as also in
Keeping and Causing publick Fasts to be observed and kepted in Time of Necessity. And
all the Articles of that Confession (except concerning Holy Days in Memo-
ry of Saints) were approved by the Church of Scotland. The same Confession
was also approved by the Famous Churches of Geneva, Savoy, Polland and
Hungary. For this see Calderwood's History, Page 41, 42.

And hence it is undenyably evident, That the Church of Scotland, and all these
 Forreign Churches who approved that Confession, did thereby declare it to be
 an Article of their Faith, viz. That it is a special Part of the Office of the
 Ministry, to appoint publick Fasts and Thanksgivings.

In the WIRTEMBERG CONFESSIOn, Article 28, (which Article particu-
 larly concerns Fasts and Thanksgivings) 'tis said, *The Ancients (viz. Ministers)*
did sometimes fast whole Days, that they might apply themselves to Prayer; and by that
Discipline admonish their own Churches, and chiefly the Youth, concerning past, present,
or imminent Dangers; and that they might excite these, viz. Their Flocks, to perform
Repentance, whereby the wrath of GOD might be mitigated. Thus we see the
Church of Wirttemberg declares it as an Article of her Faith, That the Ancient,
 to wit, The Primitive Church, held it to be the proper Work of Ministers, to
 Exhort and Injoin their Flocks to the Duty of publick Fasting. And if it be-
 longed to the Office of the Magistracy, all the Christian Churches abroad
 could have had neither Fasts nor Thanksgivings for the first Three hundred Years,
 the being under Heathen Emperors, who were for the most Part Persecutors.

Grievances to be Redressed, before the CHAP. XX.

*ies Narrative of the most Material Grievances which
Redressed, in order to, and before they join in
Church.*

Hath neither at nor since the Revolution, made
the sinful Compliances of the Office-bearers and
Church in former Times, viz. Betwixt the Year of
89, nor inflicted Censures according to the Demerit of
The Church hath not judicially condemned the sad Steps of
Defec- ch and Land was guilty of before the Revolution, between
the Year and 1689, viz. The publick Resolutions and Association with
Malignants following thereupon, the Persecuting Tyrannical Sentences of Church
Censures, passed against the PROTESTERS for their Faithfulness; by the
publick Resolutioners. The sinful Silence of the Generality of Ministers, in not
Testifying against Cromwel's Toleration. The Silence of the Generality of Mi-
nisters, in not Testifying against the Blasphemous Supremacy arrogated by Charles
IId. And the Perfidious Subversion of the Famous Reformation by the A& Re-
fiscissory, and other wicked Laws to that Effect. His Introduction and Establish-
ment of abjured Prelacy, the Apostacy of the most Part of Ministers, in Joining
with the said Prelacy. The Hearing and owning of such as had thus Aposta-
tized. The Receiving of Indulgence of whatsoever Edition, from the forefaid
Charles IId. Accepting of the Duke of York's Toleration. The States
Framing and Imposing, and the Generality of Persons of all Ranks, going into
Blasphemous Oaths and Bonds, contradictory to the Word of GOD and our
Covenants; together with all other Steps of Defection, mentioned in the
Hind let loose. 3dly. Since the Revolution, the National Church hath not made
any A& of Assembly, Justifying the several Faithful Witnessings, Wrestlings and
Sufferings of the Lord's Servants and People, in Contending for our LORD
CHRIST his Interests and Prerogatives, in Opposition to all Encroachments
made thereon, by his and his Churches Enemies, as the Word of GOD requires,
Rev. 2 and 3 Chapters, and was the Practice of the Church of Scotland Anno
1638. 4thly. The Church hath practically declared, that by the Fast Anno 1690,
all Scandal of former publick Sins, was so removed, as it was not necessary to
call the Persons Guilty to any further Acknowledgment; tho' by the A& ap-
pointing that Fast, there was no faithful particular Enumeration of former pub-
lick Sins: Yea, the Church in purest Times, might have made as large Acknow-
ledgment of sinful Failings. 5ly. So far hath this Church made Defection from
the Faith and Practice of our worthy Reformers from the Year 1638 to 1649, (who
justly sentenced those that maintain'd Prelacy,) that Prelatick Curats have been
received into Ministerial Communion, without requiring so much in the A& of
Assumption, as an outward Shadow of Repentance, for their Apostacy, and for-
mer wicked Practices, much less a full Satisfaction as the Word of GOD requires;
And others who were not taken into Ministerial Communion, have, upon their
swear-

CH. XX. Protesters can joyn in Communion wth

Swearing the Oaths of Allegiance, and Subscribing the 4th ment, been all along allowed to officiate as Ministers. Nay, when many of these Curats had been justly right *Arminianism*, the Commission reposed them, approved by the subsequent General Assembly; *Insta- Re-*
ling, and Skinner of *Bothkennar*, &c. 6^{thly}. The Church hath ne-
volution, required the Persons Invested with the Regal Power of the on, to
Renounce all Errors inconsistent with our Confession, Catechisms and Covenants,
and to swear the Covenants (according to good Acts for that Effect, particularly an
Act of Parliament February 7th 1649; and the General Assembly's Warning and
Declaration that same Year, which also was put in Practice at the Coronation
of Charles II.) wherein Ministers were culpable in not dealing with the Estates, to
have our Covenants put among the Conditions of Government in the *Claim of Right*.

7^{thly}. Wicked and Ungodly Men, who were Enemies to CHRIST and his
Cause, and Evil Counsellors in the late Bloody Reigns, Instruments of the then
Tyranny, Contrivers, Enactors and Executors of the Bloody Laws against
the LORD's People, were not removed from Places of Trust, at, nor since the
Revolution; Nor brought to Publick Repentance for their Atrocious Crimes, be-
fore they were admitted to the Sacraments, and even to bear a part in Church
Government as Ruling Elders, 8^{thly}. In the *Claim of Right*, Presbytery is
not asserted to be according to the Holy Scriptures, (nor Prelacy to be contrary to them)
but only to the Inclinations of the People, (they having Reformed from Popery by
Presbyters) which might be as much pleadable in respect of any Form of Go-
vernment of Man's Invention. 9^{thly}. The fixing of the Act of Establishment upon
the Act of Parliament Anno 1592. which the Ministers of this Church did not
Faithfully Protest against, tho' thereby several Degrees of Attainments in Refor-
mation were past over, & the Church unjustly and sinfully Limited in her Freedom
of Convocating and Dissolving General Assemblies, and in several other Branches of
her Intrinsic Power; Which Power and Freedom, with the Headship of CHRIST
alone in and over his Church, the first Assembly after the Revolution refused to as-
sert by Act of Assembly, tho' a Draught for that Effect was fram'd and Read in
open Assembly: And importunately pressed by certain Members, and was then, if
ever, most Seasonable and necessary. 10^{thly}. The want of effectual Endeavours
for Renewing our Covenants, and crushing all Attempts for that End, the Disre-
spect shown thereto by many Ministers, some denying their binding Force, others
not Preaching it up, a third Sort not making Honourable mention thereof at such
Times and Occasions as furnished them Opportunity so to do. 11^{thly}. In Causes of
National Fasts, there hath not been to this very Day, so full an Enumeration of the
Lands Sins, as was both necessary, and pleaded for by many of the Ministers them-
selves; Many gross Sins and National Abominations (as the Self-contradicting
Test, Compliance with the Indulgence and Toleration, &c.) upon account where-
of the LORD's Wrath is burning against the Land, not being expressly mention-
ed therein. 12^{thly}. The good Acts of former Assemblies betwixt 1638 and 1649,
Inclusive, anent Licensing and Ordaining Intrants into the Ministry, anent Faithfulness,

Doctrines to the Corruptions of the Time, anent Due to the Sacraments, and Church Offices; Against Sin-
d other Malignants. And suchlike just and necessary
ve not been revived and observed as they ought;

imes are Admitted into the Ministry, who are not qua-

l. D's Word, and the foresaid Acts, by very many Mini-
ster is not Encouraged, but rather slighted, and Carnal and Profane

Perse is not Encouraged, and Exeemed from Censure: Especially if they be of any

considerable Grandure and Secular Greatness. Many Noblemen, Gentlemen and

others, tho' of Scandalous and untender Conversations, Swearers, Drunk-

ards, Neglecters of Family-Worship, and such as joyn Occasionally in Worship with

the Church of England, are admitted and continued *Ruling Elders*; Many Vici-

ously and grossly Ignorant ranked in the Number of Church Members, and ad-

mitted to Sealing Ordinances. *Sinful Associations* entered into, defended and plead-

ed for, and the Success thereof made a good part in the Publick Petitions of the

Church: All which are contrary to the Doctrine, Discipline and Practice of this

Reformed Church, in her best Times. 13thly. The *Tyrannical Acts and Censures*,

Deposing and Suspending Ministers, and Silencing Preachers for their Faith ul-

ness, and Testifying against the many National Defections this Church is Guilty

of, as is evident from what hath been said above upon that Head. 14thly. The

frequent and ordinary *Encroachments* of the Civil Magistrat in a settled State of the

Church, in appointing *Dyets and Causes of Publick Fasts and Thanksgivings*, and the

Approbation thereof by the General Assembly 1710. Appointing all such Fasts to be

Religiously observed, (but of this before) and by frequent Dissolving of National

Assemblies in the Magistrates Name, and by his Authority, not Protested and

Witnessed against, and when at the Assembly 1692, several Ministers had Protest-

ed Verbally against the Earl of Loathian's Dissolving that Assembly: A Body of

Ministers, having no Power for that effect, did in the Name of the Church, Con-

demn these Protestations, and were never Censured for their so doing, which makes

their Fact become the Deed of the whole Church. 15thly. The Generality of

Ministers once and again swearing the Oath of *Allegiance* and subscribing the *As-*

surance, which considered in their Complex Nature with the Acts of Parliament re-

lative thereto, depriving all Ministers that should refuse them, of the Office of the Mi-

nistry *ipso facto*, have a Tendency to Establish Practical *Erastianism*; And the so doing is

contrary to the Act of Assembly, appointing no Oaths to be taken in the common

Cause but such as are approved by the Church. 16thly. The Omitting of Ne-

cessary *Warnings and Testimonies* from the Publick Watch Tower of the National

Assembly, against the Publick National Sins of Persons of all Ranks, *viz.* Sovere-

igns, Estates of the Kingdom, and Subjects contrary to the Laudable Practice of

former Faithful General Assemblies, who Warned all sorts of Persons of the Sins

and Snares they saw the Nation like to be involved in; as is evident from the

Letters to King Charles the 1st, their repeated Warnings and Declarations against

the *Unlawful Engagement*; their Answers to the Committee of Estates, and the

like. 17thly. The Consenting unto, in stead of Testifying against the woful

CH XX: *Protesters join in Communion with th*
Incorporating UNION of the Kingdoms, and the sinfu
Toleration, Patronages, OATH of ABJURATION, &c. her part
of this Dispute) Limiting Ministers to Set *Formul* in exprefs
Words for Persons in Authority ; The late *Peace with France*, and such like. All
which Grievances one may see fully explained, proved, and Objections thereanent
answered in the first part of the *Humble Pleadings for the good Old Way*, to which I
refer the Reader for the Demonstration of the heinous Nature of these Defections.

And to remove all Suspicion of the PROTESTERS, being unwilling to joyn
in Communion with the present National Church of *Scotland* upon Just and Law-
ful Terms agreeable to the Word of GOD. *First*, I say, that it is too notour to
be denied, that the PROTESTERS present at the Conference held at *Penpont*
in *Nithsdale*, in *July Anno 1714*, did in their own Name, and in the Name of the
rest of these who in Adherence to true Covenanted Reformation of Religion in
Doctrine, Worship, Discipline and Government of the Church of *Scotland*, sworn
to, by our Covenants, and Established in purest Times, *Viz.* Betwixt the Year
1638, and 1649 *inclusive*, do withdraw from, and Protest against this National Church;
I say, the PROTESTERS present at that Conference did, in their own Name,
and in the Name of the rest of their Brethren above said, before the Commission-
ers of the General Assembly, and many more Ministers and Gentlemen, and many
Hundreds of People present ; Solemnly declare, that as soon as the National
Church hath Redressed these Grievances, and returned from the Defections above
said to the Covenanted Reformation in purest Times of the Church of *Scotland* a-
bove said, in the Way and Manner that is agreeable to the Word of GOD, and
according to the Practice of the Church of *Scotland Anno 1638* : And as the Acts
of General Assemblies between 1638 and 1649 *Inclusive* do require ; then upon
this Church's having performed that Demand all the PROTESTERS would
Cordially and Unanimously joyn in Communion with this National Church. *2dly.*
I give the Reader to know, that all the PROTESTERS are most intently
willing still to joyn in Communion with the National Church, upon her having
performed the above said Conditions : But perhaps some will Object and say, the
National Church hath done all that was Duty for her to do for Redressing Griev-
ances by her 9th Act of Assembly *Anno 1715*, appointing a Memorial to be sent
to the King's Secretary, anent *Toleration*, and *Patronages*.

To that I answer, *First*, That Memorial was so far from being either a Faith-
ful or full Representation of Grievances, which the Church lyeth under, by Rea-
son of Encroachments on the Church's Privileges by Civil Laws, that the Com-
missioners of several Synods who were Members of that Assembly, openly in As-
sembly refused to give their Consent, or Vote to that Memorial, on account of its
being neither a full nor Faithful Representation of Grievances of the Church.
2dly. That Memorial Represented only Toleration of Heresies, and Establishment
of Patronages, and desiring the Parliament to declare the Oath of Abjuration
not to be inconsistent with the Legal Establishment of the National Church:
But it was so far from Representing the Establishment of the *Incorporating Union* to be
Grievance, tho' it be *Pandora's Box* out of which all the rest of these deadly Maladies
proceed, that in it the Church pleads upon the standing of the Act of Security, AS be-

CONCLUSION.

Article of the Union. 3dly. The Church pleads for Reason Politick Considerations; but not upon account of Obedience to the exprefs Word of God, our Confession of Faith is the Principal proper and strongest Grounds of pleading for Redress. 4thly. Tho' the State had granted all the Redress that that Memorial Demands, the Union stands still, and the Oath by that Declaration of Parliament obliges Jurants to maintain *Erastian SUPREMACY, PRELACY and English Popish CEREMONIES*, as was made evident above. 5thly. As to Patronage, tho' the Assembly made that Insignificant Faint *Nescio quid*, against it, yet Practically they approve of, and go into it readily and cheerfully generally through the whole Nation, and every where plead, that it is consistent with Presbyterian Principles. 6thly. If the Assembly had been in earnest, and did not contrive that Memorial for a sham to please some weak well meaning People, they ought and should, as in other Cases, of far less Moment, have sent some Ministers Commissioners expressly to the King for that effect, to present these Grievances, and seek Redress: Whereas the Assembly leaves it to their Commission to send it in a Letter to the Secretary, hence it seems, they intended the King should not think they looked on it as a Matter the Church was much concerned about to obtain, else they had sent Commissioners expressly for that Effect.

7thly. Tho' the State had redressed these Grievances, yet the Union and Oath of Abjuration stand in their full Force, and the Church giving no Satisfaction to the Consciences of Adherents to the Covenants, anent these and the rest of the Defections abovesaid, all true Adherents to the Covenants, are where they were; that is to say, the just Grounds of Separation, both Negative and Positive from this National Church remain.

Having now vindicated the PROTESTERS from the unjust Sentences against them, and false Aspersions cast upon them, both with Tongue and Pen, and given Reasons why they cannot join in Communion with the present National Church, without Redress of Grievances, and removing these Offences that are so grievous and notour; we have only to add, That we know and are persuaded in our minds that as the Divisions of this Church, are amongst the deepest Wounds and greatest Afflictions of our Souls, so there is nothing (next unto Communion and Fellowship with GOD in his Truth) which the PROTESTERS more earnestly desire, than a sinless Union and Peace in the Church, and would redeem it at any Rate that will not pollute their Consciences, and make a Breach with GOD: And therefore, as through the Goodness and Mercy of GOD, these PROTESTERS have a Witness of their Innocency, and of the Justice of their Cause in the Hearts of many of the Precious and Godly in the Land, so we desire that none of the LORD's People will receive the Accusations that are laid against them, or look upon them as Men of Implacable Spirits, set to hold up Contention and Division in the Church, but esteem them such as stand for the Defence of the Truth, and are seeking and pursuing such an Union and Peace, as may not be for the Destruction, but for the Preservation of the Truth and Cause of GOD, which they conceive themselves bound to, and esteem above their own Personal Credit, and all their worldly Interests whatsoever: And seeing God alone of his Infinite Grace, can effect such an Union in his own Way, agreeable to his Word, as these PROTESTERS plead for, therefore the PROTESTERS earnestly long for, and pray that the Glorious JEHOVAH, for the Sake of our Lord JESUS CHRIST, who healed the Divisions of *Israel* and *Judah*, and made them as one Stick in his Hand, *Ezek. 37. 19.* would by a Day of Power of the Son of Man, remove all sinful Obstacles out of the Way, and make us all one in the Way that is agreeable to his Holy Word, and the sacred Bond of our Covenants, and to his Name, through Christ, be the Glory.

Arguments
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